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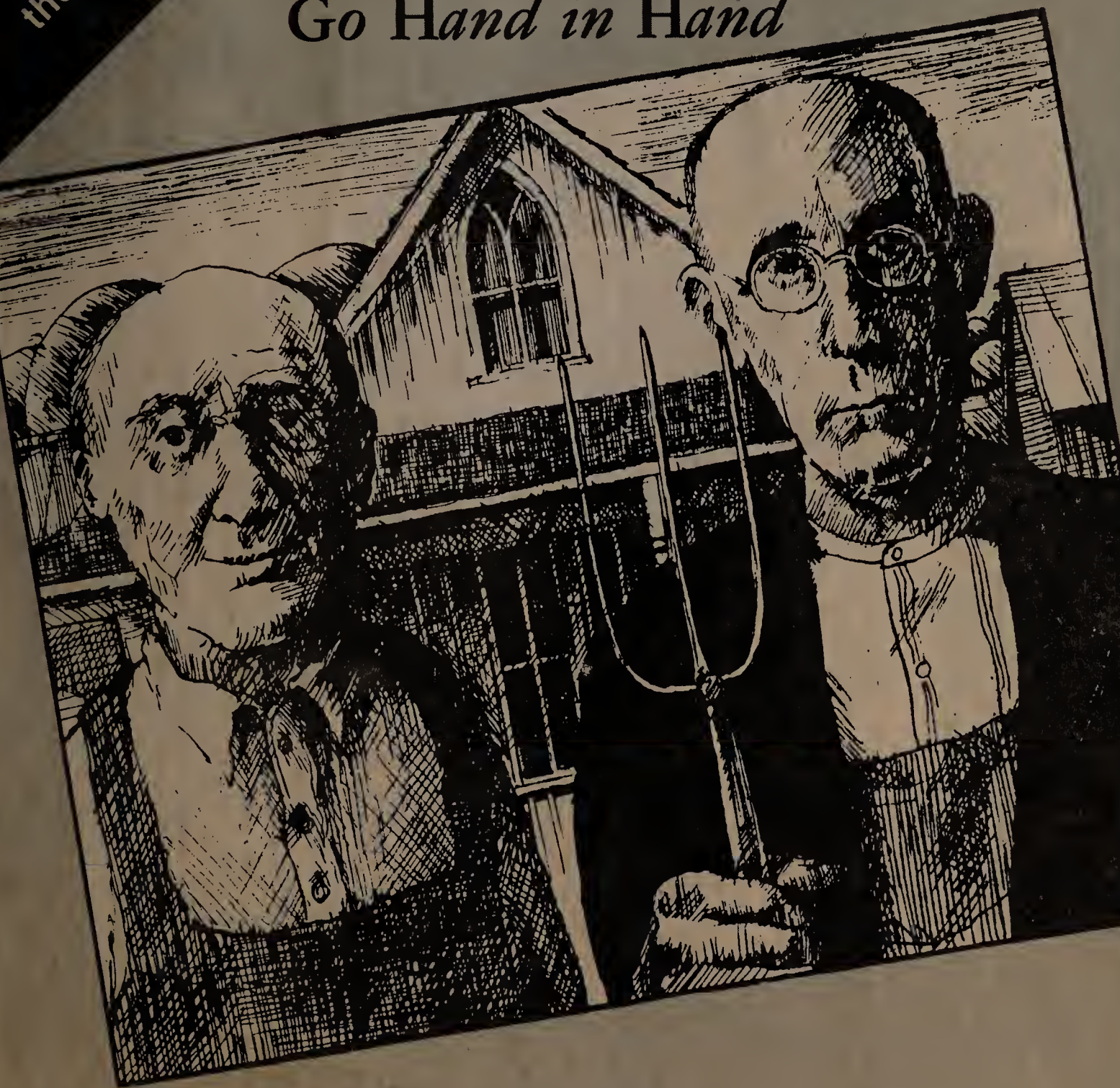
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Exposing
the Porn Debate

Clones: Couples & Capitalism Go Hand in Hand



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Power to Shut Bathhouses Voted by House

By Marcos Bisticas-Cocoves

WASHINGTON, DC — On October 2, the U.S. House of Representatives passed an amendment to the Labor, Education, and Health and Human Services appropriation bill which may empower the Surgeon General to close or quarantine bath houses. The vote was 417 to 8.

The amendment, introduced by conservative Representative Robert Dornan (R-CA), states that funds appropriated for AIDS research "may be used by the Surgeon General for closing or quarantining as a public health hazard any bathhouse or massage parlor which in his judgment... can be determined to facilitate this transmission or spread of the AIDS epidemic." Existing public health statutes already empower the Surgeon General to "provide for such inspection, fumigation, disinfection, sanitation, pest extermination, destruction of animals or articles found to be so infected or contaminated as to be sources of dangerous infection to human beings, and other measures, as in his judgment may be necessary [emphasis added]."

Given existing laws, it is unclear whether the amendment grants the Surgeon General new powers or simply elaborates on powers he already has. Liberal Representative Ted Weiss (D-NY) argued the latter on the House floor: "The substance of the amendment... simply restates the obvious.... The amendment does nothing new and there is no way that one can really oppose it."

Although the amendment to the appropriation bill was accepted by William Natcher (D-KY), chair of the House Appropriations Com-

mittee, and was passed by the house, Rep. Robert Walker (R-PA) called for a recorded vote. Weiss called the move for a roll call vote "cynical and calculated," and said that it was an attempt to divide the Congress not on the substance of the amendment, but on its political ramifications. He pointed to the efforts of the Right to use AIDS and lesbian/gay rights legislation as tools to foment panic, raise money, and intimidate members of Congress.

Weiss also argued in an interview with *GCN* that liberal support for the bill was largely strategic. He said the House parliamentarian had been approached to prohibit the amendment on the grounds that it granted new powers through an appropriations bill. New powers can generally be granted to a government agency only through separate and specific legislation. When the parliamentarian decided that the amendment in fact only restated powers already granted the Surgeon General, Weiss and other liberals decided to vote for it. "The vote was a clear demonstration of how much we considered this a non-issue. We're not going to let this divide us, we're not going to allow this cynical effort by an ideologue to create mischief when the Surgeon General clearly has the authority to do this already," said Weiss.

However, Brian Bennett, spokesman for Dornan, does not agree with Weiss that the Surgeon General has the authority to close the bathhouses, and that the granting of such authority would require new legislation. Bennett said the Acting Assistant Secretary of

Health Dr. James O. Mason had told them that the Surgeon General does not have such authority. Further, as regards parliamentary procedure prohibiting empowering amendments, Bennett said, "Nah, powers are given, powers are taken away, it happens all the time. That's what appropriations and amendments are all about."

Shirley Barth of Health and Human Services denied that Mason had indicated that the Surgeon General did not have the authority to close or quarantine bathhouses, but only that "we don't know what we can do." She did say, however, that Mason in conjunction with the Surgeon General "would assume that he could do what would have to be done" including quarantine. She said state and local authorities would generally be left to decide on how to proceed with the health crisis.

A recurring theme in the debate

around the amendment has been the responsibility or irresponsibility of the gay male community in the face of AIDS. In debate on the House floor, Dornan argued that, "this amendment of mine is a tiny, small step forward to do something to help people who in many cases seem unable or unwilling to help themselves as far as stopping transmission of this disease."

"[O]ne of the things that may be done in offering this kind of amendment," countered Weiss, "is to suggest that in some fashion the very people whose lives are being lost to this disease are in some way cavalier and disregarding of the nature and the impact of that disease. That happens to be directly contrary to the fact." Weiss went on to cite statistics from the Centers for Disease Control, including the fact that as of June 1984, New York City rates of gonorrhea among men ages 15 to 44 declined to their lowest rates in seven years. "[B]ecause of efforts

undertaken by the gay community and the public health organizations of those cities [New York and San Francisco], a very positive and effective educational program as to what constitutes unsafe sex practices [is in place]... bath houses being open may provide an opportunity for people to be educated about the dangers of AIDS and how the disease is spread."

It was for some of these very reasons that at least one of the eight representatives who voted against the bill did so. A representative for Edward Roybal (D-CA) told *GCN* that the representative voted against the amendment because "it made it look like gays don't care about the spread of AIDS. It's a way of blaming the victim. It emphasizes a particular approach to stopping the spread of the disease, when education, teaching safe sex would be more effective."

— filed from Boston

Bigot beer

Anti-Coors Task Force Leads Multi-Issue Demo

By Regina Gillis

BOSTON — Approximately 50 persons gathered here Wednesday, October 11, to protest a reception held at the Sheraton Boston Hotel for Jeffrey Coors, principal owner of the Adolph Coors Brewery in Colorado. Protesters carried signs and banners denouncing Coors' support of right-wing groups and the company's anti-union, anti-gay/lesbian and racist practices.

Comprised mainly of AFL-CIO union members, women, gay men and lesbians, with a few people of color, the group of demonstrators blocked the entrance to the hotel's lobby where Coors is allegedly staying during his New England tour for the opening of the newest Coors brewery in Virginia. The Coors reception was originally scheduled for Faneuil Hall in Boston, but was moved to the Sheraton at the last minute to avoid protesters.

With shouts of "Hey, hey, ho ho — racist/scab Coors has got to go," members of the Boycott Coors Task Force (BCTF) recited a detailed list of the company's ethical violations.

"Even though I am not white, I am an American," said Meizhu Lui, a member of the Boston City Hospital Local #1489 of the AFSCM. "As a minority, I am concerned because Coors' profits are used as funds to lobby against civil rights," she said.

Specifically, Lui was referring to Coors' long history of opposition to civil rights legislation, dating back to 1965 when the brewery attempted to force its workers to support legislators voting against the Civil Rights Act. In 1975, Coors was put on probation by the Equal Opportunities Commission for unlawful employment practices and was forced to rehire people of color and women who had been fired, and to pay thousands of dollars in back pay. More recently, Coors has openly given heavy financial backing to

Jerry Falwell's Moral Majority. Coors has joined with the Moral Majority in actively supporting apartheid in South Africa, opposing abortion rights, and calling for the imprisonment of gay men who have AIDS.

Coors' anti-gay/lesbian policies go back at least as far as the mid-'70s when the company tried to determine sexual orientation of employees so it could avoid hiring lesbians and gay men. It also attempted to sue a San Francisco lesbian and gay group participating in the California boycott against Coors. The group, Solidarity,

the Heritage Foundation — but [Coors] workers have no such right [to unionize]," Lui maintained. The Heritage Foundation is a conservative think-tank for the Reagan Administration, and advocates, among other things, the abolition of minimum wage and hazardous waste regulations, affirmative action, unions, and civil rights laws.

Coors has broken 19 unions of Coors employees in the past 20 years. The brewery has also forced employees to take lie detector tests which include questions about sexual orientation and has conducted arbitrary searches and seizures of employees' personal belongings in an attempt to weed out lesbians, gay men, "subversive," or pro-union workers.

The demonstration picked up extra steam when a few employees of the nearby Hilton Hotel requested leaflets and brochures from BCTF organizers and joined the picket.

The BCTF's ultimate goal is to drive Coors completely out of New England. Because New England is a relatively new market for Coors products, this goal is, perhaps, an obtainable one. The task force has made significant gains already. Thirteen bars and nightclubs, including several catering to the gay and lesbian community in Boston, have decided to support the boycott. They include the 1270, Greystone's, the Boston Eagle, Chaps, the Boston Ramrod, Sporters, ManRay/Campus, the Marquee, and Playland. Two major retail liquor outlets have also joined the boycott — Dollar Saver's Liquors and Bradley's Liquors.

Other organizations endorsing the boycott include the National Association for the Advancement of Colored People (NAACP), the National Organization for Women (NOW), and the African

Continued on page 11

Round II for Babets, Jean

By Christine Guilfoxy

BOSTON — Two gay men whose foster children were removed from their home by the Department of Social Services (DSS) following a storm of publicity about the appropriateness of such placements now find themselves in the middle of a new controversy with the DSS.

Don Babets and David Jean were reportedly asked by DSS to provide a home to a child with AIDS, but refused because they were unable to provide the nursing care the child needed.

However, officials at DSS deny they attempted to place the child with the two men, saying the parents have not officially turned the child, a twenty-month-old Haitian girl, over to them.

DSS has adopted a new foster care policy following the original Babets/Jean placement. The policy virtually prohibits gay men and lesbians from becoming foster parents.

The latest incident, if true, raises questions about whether the department follows its own guidelines in the placement of children with special needs. It has also provoked some to ac-

cuse the department of dumping unwanted children with gay people. DSS spokesperson Bill Dolan said the implication in the local news reports "that DSS would give sick kids [to lesbians and gay men] but not whole kids," was untrue.

He said the child was not officially under the care of the department but might be soon. In anticipation of that, he said the department had begun a search which attempted to match the girl with a family with similar cultural background who could provide nursing care.

Babets would not comment on the published reports. A reliable source, when asked if the department circumvents its own policy and offers children with AIDS first to gay men and lesbians, responded, "You might have something there."

Babets told *GCN* that he and Jean have put their house up for sale because of the harassment they have experienced since the original story ran in the Boston *Globe* last May. He said objects, such as rocks and onions, have been hurled through their windows.



Coors protester.

News Notes

quote of the week

"This will sound awful, but you have to understand that 1,000,000 people [one estimate for people in the U.S. afflicted with AIDS-related conditions] isn't a market that's exciting. Sure, it's growing, but it's not an asthma or a rheumatoid arthritis."

— L. Patrick Gage, vice-president for exploratory research at Hoffman-LaRoche, explaining the low priority pharmaceutical companies have attached to researching and developing new drugs against AIDS, or a vaccine to prevent it, as printed in the Los Angeles *Times*.

protesting htlv-iii reporting down under

SYDNEY, New South Wales — Opposition is growing here to proposed legislation requiring that the state government be informed of HTLV-III positive test results.

The legislation, which would exact heavy penalties for non-compliance, was one topic of a rally and candlelight vigil held in front of Parliament House on October 1. The rally also called for funding from the state government for community health and education initiatives to combat AIDS.

Sydney's gay city councilors, Craig Johnston and Brian McGahen, have lobbied for withdrawal of the legislation, and the Sydney AIDS clinic staff have stated they will refuse to report names and addresses of those testing HTLV-III positive should the legislation go through.

Opposition by professional groups to the proposed legislation is also strong, with public statements issued by the Doctors Reform Society, the Australian Association of Surgeons, and the New South Wales Council of Civil Liberties.

The Doctors Reform Society has urged that the government establish a study committee on the matter and that legislation be stayed until such a committee may present a report. Doctors Reform president Dr. Peter Rowland said the Premier had unnecessarily reinforced the worst fears of an already paranoid and frightened society.

— Kendall Lovett

gay press battles over south africa boycott

LONDON — A London-based gay and lesbian anti-apartheid group has criticized a gay male book publisher for violating the boycott of South Africa by signing a deal with a South African distribution company, according to Toronto's *Body Politic*.

Gays and Lesbians Against Apartheid, Imperialism, and Racism (GLAIR) claims that by sending books, the publisher, Gay Men's Press (GMP), is breaking the economic boycott called by the African National Congress (ANC).

Mike Terry, a spokesperson for the mainstream British anti-apartheid movement, argues, conversely, that GLAIR is misdirected. "Our overall policy is to secure a total isolation of South Africa, but it would be ridiculous to put our energies into pressuring radical publishers," Terry said.

GMP claims that distribution of such literature in South Africa "helps in a small way to undermine the apartheid regime," and points out that other radical presses, including the Women's Press, Zed Books, and Pluto Press have exported books to that country for years.

Critics claim, however, that the presence of GMP falsely gives the South African regime credence as liberal and tolerant.

GMP has stated that it will follow any decision reached by the ANC and the British anti-apartheid movement.

— Regina Gillis

when is a mobile home a car?

SAN DIEGO, CA — In a case recently reviewed in *Law Enforcement News*, the U.S. Supreme Court ruled that people living in mobile homes are vulnerable to search and seizure without their consent or receipt of a warrant. The particular case involved a man who, according to police, gave a male "youth" marijuana in exchange for sex on May 31, 1979. The youth's age was not reported.

U.S. Drug Enforcement Administration agents, who had been staking out Charles Carney in his mobile home, picked up the youth after he left Carney and brought him back to the home. Without a warrant or consent from Carney, an agent entered the mobile home, seized marijuana, Carney, and the home itself.

Carney, who was charged with possession of marijuana for sale, and apparently not for sex-related "offenses," eventually appealed to the Supreme Court, arguing that evidence against him was obtained illegally. The Supreme Court, however, ruled that the mobile home may be considered an automobile, whether or not Carney regards it as his home, and as such, is not subject to privacy guarantees.

— Stephanie Poggi

tillie olsen to read at benefit for sojourner

CAMBRIDGE, MA — Tillie Olsen, nationally acclaimed novelist and short story writer, will read at a benefit to celebrate the tenth anniversary of *Sojourner*, the Boston women's newspaper, on Wednesday, November 6, 1985, at 7:30 p.m. at Sanders Theater, Harvard University, Cambridge. Olsen's work includes *Tell Me A Riddle*, *Yonnon-dio: From the Thirties*, *Silences*, and *Mother to Daughter; Daughter to Mother* (a reader). Her work has been anthologized more than eighty-five times and published in twelve languages.

"There are few writers," says Alice Walker, author of *The Color Purple*, "who manage in their work and in the sharing to actually help us to live, to work, to create, day by day. Tillie Olsen is one of those writers for me." Notes author and psychiatrist Robert Coles, "Everything Tillie Olsen has written has become almost immediately a classic."

Although Olsen didn't graduate from high school and "public libraries were my college," she has taught or been a writer-in-residence at Radcliffe, MIT, the University of Massachusetts at Boston, Amherst College, and Stanford University. Recipient of many awards and prizes, she currently lives in Cambridge as a fellow at the Radcliffe Institute.

— Stephanie Poggi

new cambridge schools aids policy

CAMBRIDGE, MA — A new policy on AIDS will be considered at the next meeting of the Cambridge School Committee on October 15. The policy, which will apply to both children and employees, is being proposed by School Superintendent Robert Peterkin. The policy guidelines, according to an account in the Cambridge *Chronicle*, are consistent with the state guidelines which allow children with AIDS to attend school except in circumstances when the child may conceivably transmit the disease to others, or when the child may be at risk of becoming ill herself/himself. These circumstances include instances where the child is biting, incontinent, or has running sores.

The committee will also discuss a policy for school employees with AIDS. According to the *Chronicle*, employees with AIDS will have to inform their supervisor of the diagnosis and submit to a medical review panel before they will be allowed to continue working.

— Christine Guilfoy



Nancy Shaw

benefit for lesbian professor

OAKLAND, CA — On Friday, October 19, 1985, the Linda Tillery Band and Rhiannon will perform here to benefit the Nancy Shaw Legal Defense Fund.

Shaw, a professor of sociology who has done extensive research and writing on issues of women's health, particularly of women in prison, was denied tenure at the University of California, Santa Cruz in 1982 despite overwhelming support from colleagues and students. Shaw filed suit against the university for damages, claiming breach of contract, wrongful discharge, sex discrimination, denial of due process, and violation of free speech and association.

The university has made numerous attempts to have the sex discrimination charges dropped and to prevent the case from coming to trial.

The October 19 benefit, which is also a celebration of the fifth anniversary of Ollies, a local women's bar, will bring desperately needed resources to Shaw's defense fund.

The benefit will take place at Radclyffe Hall, 4130 Telegraph, Oakland, with shows at 8 p.m. and at 10:30 p.m. Tickets are seven dollars in advance and eight dollars at the door. The event is wheelchair accessible and sign language interpreted. You must be 21 with a valid I.D. to attend. Childcare is available with one-week advance registration.

For more information, call (415) 451-9074.

— Stephanie Poggi

it's my party

ALBUQUERQUE, NM — Six lesbians arrested as the result of a police raid on a birthday party here have charged police officers with police brutality, harassment, and discrimination, according to *Common Bond Ink*.

Five of the six were convicted July 25 on misdemeanors ranging from disorderly conduct and resisting arrest to refusing to obey a police officer, obstructing a police officer, assault and battery, and making unreasonable noise. The women plan to appeal the decision to the District Court and to pursue a civil rights suit against the officers involved and the city of Albuquerque.

Police testified that over 100 women held a loud party at 2 a.m. March 3, and that when officers arrived, the women became unruly and refused to cooperate with police.

However, other witnesses, including residents nearby, testified that the noise did not begin until after the police arrived.

The defendants argued that the officers bombarded them with conflicting orders interspersed with derogatory remarks and that the officers used physical violence. They also claimed that there were no more than 50 women at the party.

One defendant testified that she was handcuffed, shackled and thrown on her face twice while being removed from the house.

— Regina Gillis

lesbian lives national conference

NEW YORK — The National Gay Task Force (NGTF) is sponsoring a national lesbian conference here, November 22-24, entitled "Lesbian Lives: A Blueprint for Action."

The first series of workshops will focus on "identifying lesbian issues." Topics will include employment, business, discrimination, Third World lesbians, AIDS, health care, parenting, substance abuse, relationships, legal concerns, aging, youth, and sexuality.

The second half of the conference is entitled "realizing the lesbian agenda" and will be a discussion of strategies.

Total attendance is limited to the first 300 registrants. The fee is \$20 per person, covering conference participation and materials, welcoming reception on Friday night, and a networking reception on Saturday evening.

Conference facilities are wheelchair accessible and child care will be available.

The registration deadline is October 25, 1985. For more information, call NGTF co-director Rosemary Kuropat, (212) 741-5800, or write to Lesbian Lives, NGTF, 80 Fifth Ave. Suite 1601, NY, NY 10011.

— Stephanie Poggi

don't miss national conference of black lesbians and gay men

ST. LOUIS — A national conference for Black lesbians and gay men is scheduled here for November 29-December 1, 1985. The three-day event is sponsored by the National Coalition for Black Gays (NCBG), an organization "committed to building solidarity between Black lesbians and gays, transpersons, and with our heterosexual sisters and brothers."

Workshop topics include AIDS in the Black community; African-American/Caribbean cultures; gay and Black media; and Black lesbian leadership.

For more information, contact NCBG, 930 F St., NW, Suite 514, Washington, DC 20004; or call (202) 737-5276.

* * *

...and in 1986 the int'l lesbian and gay people of color conference

LOS ANGELES — An international lesbian and gay people of color conference will be held November 27-30, 1986, here.

The fourth in a series of similar conferences, organizers write, "In Washington, D.C. in 1980, a tradition was begun by lesbians and gay men in celebration of our multi-ethnic cultures here in the U.S. Since then, the National Lesbian and Gay People of Color Conference has been held in Chicago, Illinois, 1982; and Berkeley, California, 1984."

The 1986 conference is put on by an "International People of Color Committee comprised of lesbian and gay ethnic organizations and individuals." International refers to "all nations," and people of color "encompass[es] not just the third world."

Events of the conference will include an arts festival, caucuses and workshops, speakers, and tours of Los Angeles.

For more information, write to People of Color Conference/GLLU, 256 S. Robertson Blvd., Beverly Hills, CA 90211.

— Stephanie Poggi

News Commentary

Symposium Illuminates Porn Debate

By Laurie Sherman

CAMBRIDGE, MA — On November 5, residents here will vote on the Dworkin/MacKinnon anti-porn ordinance. Feminists supporting the ordinance — which has been introduced and defeated or declared unconstitutional in four other U.S. cities — joined the local Women's Alliance Against Pornography (WAAP) in a petition drive to place the ordinance on the ballot. Despite lobbying by both supporters and opponents of the ordinance to place it on the ballot, the Cambridge City Council twice vetoed the measure. The state Supreme Judicial Court recently ruled, however, to include the ordinance on the November ballot. Opponents of the ordinance have organized the Cambridge Feminist Anti-Censorship Taskforce (FACT) to defeat the measure.

An examination of the ordinance and the debate surrounding it is useful to feminists in and outside of Cambridge since Andrea Dworkin and Catherine MacKinnon have pledged to introduce and pass the legislation nationwide. The debate is relevant to us as lesbians and gay men because we too are being discussed. Opponents of the ordinance assert that our few tools of expression and communication — including this newspaper — will be subject to legal suit and removal under the legislation. Proponents rebut that our interests will be *addressed* by the ordinance's passage, asserting that images of lesbians in pornography affect or cause homophobia.

A look at the strategies of debate and participants' attitudes toward one another is crucial as well. FACT members assert that WAAP's unwillingness to debate their opponents or even to acknowledge the validity of such debate is in and of itself a form of censorship which deprives Cambridge residents of necessary information, and deprives the women's community as a whole from the opportunity to discuss critical issues.

Organized before the introduction of the ordinance and originally planned to provide a broader look at pornography, an October 4 and 5 Symposium on Women and

women. Initially, such groups as WAVAW (Women Against Violence Against Women), WAVPM (Women against Violence in Pornography and the Media) and WAP attacked a diversity of images. The groups effectively used boycotts and demonstrations to remove offensive billboards and album covers.

The movement has gradually shifted away from examining media as a whole to a focus on pornography. The groups' tactics have also shifted from consumer pressure and public demonstrations to legal recourse. The Dworkin/MacKinnon anti-porn ordinances represent the culmination of efforts to bring the issue to the courts. One such ordinance was defeated by the city councils in Madison, Wisconsin and Los Angeles, California. The ordinance was twice vetoed by the mayor in Minneapolis. In Indianapolis, two lower courts have declared the ordinance, which was signed into law, to be unconstitutional.

The ordinance defines pornography as "the graphic sex-

the measure would not constitute censorship since there would be no "prior restraint" of materials, only the removal of specific materials found to be "pornographic."

No opponent of the ordinance supported all pornography under all circumstances, although speakers varied in their emphasis. Millett, for example, shared the WAAP perspective that all porn eroticizes the subordination of women, while Snitow and Pally stressed the complex nature of all sexual images for women. Regardless of their attitude toward and definition of pornography, opponents of the ordinance agreed on two points: first, building a movement that focuses on women's victimization in sexually explicit images is over-simplified and disempowers women; second, a measure such as the ordinance would damage women more than aid them.

The first major drawback to the anti-porn movement identified by many symposium speakers is its "lure of peace," its emphasis on a "quick fix" to women's oppres-

We don't trust the law, but we don't trust medicine and theology either, and we still insist they respond to women's needs.

Opponents of the ordinance assert that our few tools of expression — including this newspaper — will be subject to removal under the legislation.

Pornography at Harvard and MIT became largely a debate over the ordinance. Sponsored by the two universities' Women's Studies programs, the symposium provides a useful illustration of the many complexities obscured in this understandably heated and often polarized, over-simplified debate. After the Friday afternoon papers examining pornography from a literary and artistic perspective, the following nine speakers became identified almost solely by their stance on the ordinance.

Feminist and author of the 1969 text, *Sexual Politics*, Kate Millett spoke on "Pornography and Censorship," emphasizing the dangers of each. Barbara Findlen, a founder of WAAP, presented the New York Women Against Pornography (WAP) slideshow, which depicts images of women in pornography under five categories: Images of Women in Bondage; Objectification of Women; Child Pornography; Lesbianism in Pornography; and Sexualized Violence Against Women.

Immediately following Findlen's narration, feminist writer Marsha Pally spoke on "Diminishing Violence Against Women: What Will Do the Job." Pally emphasized flaws in the anti-porn movement and proposed psychological theories to explain both societal misogyny and what she views as the dangerous widespread acceptance of the anti-porn perspective.

As part of a five-member afternoon panel, New York University scholar and co-editor of *Powers of Desire: The Politics of Sexuality* Ann Snitow offered a perspective on the recent history of the women's movement. Snitow opposes the anti-porn movement and attempted to explain its emergence. Norma Ramos, attorney at Legal Services in New York and NOW Pornography Task Force member, spoke in support of the ordinance, and criticized other feminists' "abstract approach to the real plights of women."

Carole Vance, anthropologist and editor of *Pleasure and Danger: Exploring Female Sexuality*, criticized both the anti-porn movement and the ordinance, focusing not on civil liberty grounds, but speaking "as a feminist and a scholar." A former sex industry worker, using the pseudonym of Leland Pierce, condemned the polarization of the feminist community in this debate, criticized the lack of economic analysis in the anti-porn movement, and called for more dialogue between feminists and more exploration of women's sexuality. Evalina Kane, a New York coordinator of WAP and of WHISPER (Women Hurt in Systems of Prostitution Engaged in Revolt), drew connections between pornography and prostitution and denounced all ordinance opponents as "spokespeople for pornographers."

Catherine MacKinnon, scholar, lawyer and co-author of the ordinance, delivered the symposium's final address. MacKinnon emphasized the abuses that occur in the making of pornography and asserted the necessity of using the legal system to offer redress to "victims of pornography."

Two-thirds of the 200 women and men in the symposium audience remained throughout the five-hour afternoon session and consistently added their voices to the debate.

The Ordinance

For the past eight years, feminists have been waging a growing battle to stem societal images of violence against

ually explicit subordination of women through pictures and/or words" that includes one or more of nine criteria (see box, p.11) The ordinance goes on to define as sex discrimination any one of four offenses: coercing a woman into performing for pornography; forcing pornography on a woman at work, school, home or any public place; assaulting a woman "in a way that is directly caused by specific pornography"; and producing, selling, exhibiting or distributing pornography publicly or privately. Under the ordinance, men, children and transsexuals may also sue for damages and "complaints may be made against the

maker(s), seller(s), distributor(s), exhibitor(s) of said pornography, including to eliminate the product(s) of the performance from view."

The Arguments

By now, most feminists are familiar with at least some of the anti-porn movement arguments and few disagree completely, acknowledging that violence against women is prevalent and a primary concern, that some pornography is offensive to women, and that some sex industry conditions harm women. Critics of the anti-porn movement disagree not with these premises, but with the conclusions many anti-porn activists reach, and the methods they employ.

Why do supporters of the ordinance choose to focus on pornography in their feminist work, and why do they present the ordinance as the major tool to fight pornography? Throughout the symposium, ordinance supporters defined pornography as essential to the subordination of women, asserting the following: women are often kidnapped, coerced into and abused in the making of pornography; porn perpetuates racism and lies about women, such as, according to Findlen, the belief "that we deserve, crave and provoke sexual abuse"; and the existence of porn undermines women's self-esteem and reinforces power imbalances in society.

Findlen and MacKinnon asserted that social science research reveals that even "non-predisposed normal" males learn to devalue women through pornography, and that the material prompts men to commit more violence against women. The ordinance supporters agreed that porn can even act as an instruction manual for men to abuse women. The difference between images *depicting* violence against

sion. Pally expressed concern that an anti-porn analysis "confuses the process of examining images for their insights about society, with identifying those images as the *sources*, the causes of social injustice." (emphasis in original)

Pally also warned of the anti-porn movement's conflation of sexually explicit and violent images as exemplified by the WAP slideshow. As Findlen stated in her narration of the slides, most of the images depicted both violence and sexuality and did present women as deserving and enjoying abuse. Yet, as Pally noted, some non-violent images were categorized as abuse, while some non-sexual, violent images were treated as porn. One slide pictured three Asian girls touching one another. Another slide was a collage of women posing nude. A third slide showed a man in a jumpsuit slapping a woman in the face who was dressed in an identical outfit.

If violence against women is the concern of anti-porn activists, Millett queried, why is the movement not entitled *anti-violence*, addressing the images and words on billboards, in novels and mainstream movies — media forms to which all people are exposed? Some sexually explicit images would fit into this category, she said, while some would not. Some novels would be targeted. Further, Millett asked, would we then sue the writers and publishers of murder mysteries, rather than focusing on criminal prosecution of murderers?

Audience members also expressed concern that the anti-porn movement's focus on sexually explicit images at this particular time in history plays into the hands of conservative forces who would eradicate all exploration of women's sexuality. One audience member spoke "as a mother concerned about my children." She pointed out that fear of child sexual abuse is being manipulated by the Right to close the few daycare centers women have gained. Her child's teacher, she said, is afraid to touch students at all. What are we teaching our children about sexuality, she asked, if we express only fear, and "will we pay [the] price with our children" for not also exploring the empowering aspects of sexuality?

Opponents of the ordinance also believe that attacking porn removes the responsibility from the shoulders of men who commit sexual crimes against women. Although the legislation allows for the prosecution of men who commit "pornography-caused" crimes, FACT members believe that focusing on pornography ignores the society that teaches men to believe such violence is acceptable. Rather, they argue, we should be focusing on political and economic systems, and, Pally asserts, institutions such as religion and the family.

Pierce and other sex industry workers agree with this insistence on a more complex look at the causes of women's

Women are hurt in the sex industry, hurt beyond measure. But so are we hurt as waitresses and childcare workers. I am hurt when I am denied housing as a Black and Native American woman.

women and *causing* violence was not discussed by anti-porn activists.

Findlen, Ramos, Kane and MacKinnon explained that the anti-porn movement embraces the ordinance as a way to offer women civil redress against abuse, placing "power in the hands of the abused" rather than relying on the state to press criminal charges. Some lawyers in the audience insisted that feminists make use of the legal system since it is one available tool and current laws do not sufficiently protect women. According to MacKinnon, although most feminists do not trust the law, "we don't trust the areas of medicine and theology [either], but we still insist they respond to women's needs...if we restrict our control to spheres we know we can trust, there won't be any."

MacKinnon insisted that such an ordinance is necessary to avoid a "piecemeal" approach to hearing the claims of "victims of pornography," that would only address individual instances of abuse, and "never notic[e] the gender of the abused."

The speakers supporting the ordinance emphasized that

oppression. "Women are hurt in the sex industry, hurt beyond measure," Pierce acknowledged, "but so are we hurt as waitresses and childcare workers. I am hurt when I am denied housing as a Black and Native American woman." Reinforcing the importance of an economic analysis, Pierce reminded the audience that the overwhelming majority of sex workers are poor women, for whom the pay in the industry is higher and the conditions preferable to a 12-hour day on an assembly line, or "eight hours in front of a video display terminal, going blind.... Being a professional woman is not an option."

An audience member, identifying herself as part of the U.S. Prostitutes Collective, agreed with Pierce's objections to the anti-porn movement, and explained that her organization objects to the ordinance. Kane, in turn, stated that PUMA, a local prostitute organization, supports the measure.

Opponents of the ordinance believe that the recent history of U.S. feminism helps to account for the existence and

Continued on page 10

Community Voices

GCN Job Openings

GCN is currently accepting applications for the following full-time positions. We welcome inquiries about these jobs.

Promotions/Classified Ad Manager (available on or before January 1986): Use direct mail marketing, exchange ads, renewal campaigns and other strategies to increase subscription and newsstand sales of the paper. Process and lay out weekly classified ads. *Qualifications:* Strong writing, administrative, creative and organizational skills. Previous promotions/marketing experience helpful.

Design Director (available on or before January 1986): Establish overall design of the paper, and oversee the layout and proofreading functions on production night. Design (or assign to volunteer artists) front cover, centerspread artwork/layout, and book supplement graphics, as well as promotional brochures, leaflets, etc. *Qualifications:* Strong graphic design/art skills. Familiarity with type specifications, knowledge of printing techniques and previous related experience preferred.

All positions require a commitment to gay/lesbian liberation, feminism, anti-racist politics, and the collective decision-making process.

Salary/Benefits: \$150/week and fully paid health and life insurance, sick time and three weeks' paid vacation. Each position offers the staff member responsibility for his/her own job, with some flexible hours and ample room for innovation.

To apply, please send resume and cover letter immediately to: GCN Search Committee, *Gay Community News*, 167 Tremont Street, 5th Floor, Boston, MA 02111.

Lesbians and gay men of color are particularly encouraged to apply.

looking back, ahead towards pride

Dear GCN:

Since Pride Day 1985, long after the last bag of garbage has been hauled off (yes we do our own garbage), and all the banners and balloons have been stowed away, the Boston Lesbian/Gay Pride Committee continues to meet and review the events of the day, to brainstorm solutions for issues and problems that occurred, and to plan ahead for the next year.

This includes discussions about:

TECHNICAL ISSUES: The gate is wider — was it wide enough? Was there enough table space for the vendors away, the Boston Lesbian/Gay Pride Committee continues to meet and review the events of the day, to brainstorm solutions for issues and problems that occurred, and to plan ahead for the next year.

PERSONAL & INTER-PERSONAL ISSUES: What could a committee member do to better support the other committee members? What could I have done to take better care of myself?

FEEDBACK FROM THE COMMUNITY: What comments, complaints, or letters did our community offer? How will they help us continue to shape future Pride Day Celebrations? Was the media coverage good? How does a lack of good media coverage affect our community?

FINANCIAL ISSUES: Did the event come in on budget? Did the event pay for itself? Will we be able to meet any remaining obligations?

Now we are actively seeking community support: both looking toward the 1986 Celebration and looking at 1985. This year, 10,000 *additional* people came out on June 15th, bringing the total to a record high of 27,000 participants. While this turnout serves as a source of great pride for our community and our committee, it also dramatically illustrates an increasing problem the 12-organizing members have been working to solve for the last few years.

"What do we need to make a safe and exciting celebration for thousands and thousands of people?" The answer is both simple and complex. The most obvious is — we need more people. We need about 35 to 50 people on a *year-round* basis to plan and execute this gigantic event. We need about 100 people to volunteer for two hours on Pride Day. We need to fundraise \$25,000 to help pay for publicity, printing, toilets, tonic and t-shirts, electricity, childcare, chicken wire, and chairs. Plus, we need about \$15,000 worth of donated goods and services.

The above description is the ideal, unfortunately the reality is quite different. We were 12 people who met for 11 months, a handful of valuable volunteers on Pride Day, and a much appreciated, but limited amount of contributed goods and services. 1985's ratio of "workers" to "participants" meant that we were unable to provide adequate services necessary to raise sufficient funds to cover our costs. Point in fact, the Pride Day '85 expenditures are estimated at almost \$5,000 *under* budget, while the estimated income from fundraisers and the gate donations came in at about \$7,000 to \$10,000 *below* expectations.

The Boston Lesbian/Gay Pride Committee, having withstood community criticism and internal struggle, is now a united membership, strengthened and benefited by a gigantic reorganization effort. We don't take our responsibilities lightly, nor will those who chose to help make Pride Day 1986 a wonderful success for all of us. It is not our wish that Boston and the Pride Planning Committee take a 15-year step backwards. We DO hope we can touch each person reading this to remember what their first Gay Pride Day meant to them, and encourage them to help us make Pride Day happen for thousands of just-coming-out lesbians and gays. Please consider the list below and let us know how you can help.

- Send a donation
- Sponsor a fundraiser
- Join the committee
- Work on Pride Day
- Join a sub-committee
 - Festival
 - March
 - Security/Marshalls
 - Fundraising
 - Events
 - Outreach
 - Special Needs
 - Public Relations
 - Publications
 - Products
- Volunteer your services
- Sponsor a speaker/entertainer
- Sponsor items for the Festival
- Send a representative of your organization to our meetings

Please send all answers, comments, and questions to: Pride Celebrations, Inc., P.O. Box 8916, Boston, MA 02114-8916. If you need any additional information, please call (617) 889-4777, or watch the community media for our meetings. We encourage and invite all people to attend.

In Unity and Pride,
Sherene Aram
Robin Evans
Jenny Freedman
Stephen Hill
Catherine Lohr
Boston Lesbian/Gay Pride Committee

Steven Michalowski
Robert Newbold
Matthew Strazula, Jr.
Lynn Tibbets

go on, fuckboy, kiss the nigger

Dear GCN,

On August 16th approximately 80 officers (correctional) descended upon the compound in full riot gear, billy clubs and shotguns. It was to be the beginning of what us inmates termed an "officers' riot."

I, Michael Hanks, was in my cell and observed many inmates being beaten and treated in inhumane manners. Before it was over 6 correctional officers came to my room stating, "Faggot, you got two minutes to pack your personal property." Within 60 seconds of that my hands were forced behind my back, handcuffed (to the point of bleeding), and two officers bent me forward placing each of their billy clubs under my arms where I could barely walk with verbal statements such as "Come on homosexual Fuckboy, you like bending for all those dicks!" I then had my head smashed into a steel door in order to open the door. Beginning to pass out, the officer knocked me out with his club. I woke up being dragged face first through the dirt having statements such as "You sissyass faggot! You pass out again and I'll bust your head open!"

I was then taken to the isolation area while officers continued to harass me and verbally disrespect me because of my being known as a gay inmate. With my hands still cuffed, I was faced against the wall and they cut off my clothes with a pocket knife. As another black inmate was being dragged in the officer grabbed me by the back of the head pushing my face into the face of the black inmate stating, "Go on, fuckboy, kiss the nigger!" Then they took me naked and threw me into an isolation cell.

Prisoner John M. Lightfoot was made to suffer the same cruel and unusual punishment along with my self. He was in "protective" custody already from fear of sexual assaults from other inmates. He was also thrown naked into isolation with another gay who had been beaten and abused where I remained with no mattress or clothing for 3 days forced to sleep on the concrete floor. I know of at least 12 gays who became victims of this officers' riot solely because they are gay inmates.

This is not the first and probably not the last time many of us gay inmates throughout the prison systems of America will suffer for our sexual preferences. It is through this brief description of what recently happened here that on behalf of ourselves and all of us (gays) that we ask your help for prisoners and for prisoner projects such as GCN's.

We would like to hear from those of you who'd like to write. Thank you.

Michael Hanks, A-794568 (H2D2)

1150 SW Allapattah Rd, Indiantown FL 33456
John M. Lightfoot, A-585173 (H2D2)

1150 SW Allapattah Rd., Indiantown FL 33456

i'm psyched

Dear GCN:

Hi! I'm in my "beautiful dyke" mood. Reading *GCN* makes me feel good. I'm a 19-year-old lesbian and I just wanted to let you, uh, older folks, know that we kids are bustin' out all over. We're not going to let this oppressive society get us down or keep us down; we're going to fight! (Break into a melodramatic version of "We Shall Overcome.") I'm psyched. The day to be gay is here!

Hilary Brant
Boston, MA

Defense Committee Update

An action/picket will be held at the home of Bernard Cardinal Law on Saturday, October 26 at 11 a.m. The address is 2101 Commonwealth Ave. in Brighton (corner of Lake St.)...A **Coordinating Committee** meeting is scheduled for Tuesday, October 15, 7:30 p.m. at the Harvard Divinity School, 47 Francis Ave. in Cambridge. Everyone is welcome.... More information about the Gay and Lesbian Defense Committee is available from their **hotline** number, 628-6007.

GCN welcomes letters to the editor. If possible, they should be **TYPED and DOUBLESPPACED**, and where possible limited to five typed pages. They should be sent to: **Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.**

GayCommunityNews

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Postmaster: Send address changes to: Gay Community News, 167 Tremont St., 5th Fl., Boston, MA 02111.

derailing debate

An Open Letter to Women's Alliance Against Pornography:

As the November election approaches, it becomes more and more crucial that Cambridge voters have access to information and discussion about the anti-pornography referendum which your group initiated. As a member of the Feminist Anti-Censorship Taskforce (FACT) — a feminist group which opposes the anti-pornography legislation — I'm deeply concerned about the ways in which your group and other supporters of the ordinance are pre-empting the feminist debate on the issue. FACT has issued a public invitation to debate with WAAP. Recently, however, when a representative from the National Lawyers Guild attempted to schedule a debate between our groups, WAAP members cited a group policy not to be in the same room with FACT members — a policy that derailed the debate. Obviously, it becomes impossible to schedule any public forums to air differences of opinion.

This "policy" is not confined to local WAAP members. On October 6, Catherine MacKinnon (one of the authors of the anti-pornography legislation) was scheduled to appear on WBCN radio with a member of Cambridge FACT. One of MacKinnon's representatives had agreed that each speaker would have ½ hour of the show. When she arrived, MacKinnon discovered that she had been allotted the first ½ hour, and she therefore refused to do the show at all unless she was given the entire hour. The FACT member was not allowed on the show *at all*.

WAAP members have said that they will not be in the same room with us because they say we are fronts for the male pornography industry. In addition, they have called us pimps and pornographers and charged that we are insensitive to the problem of violence against women. Obviously these accusations are absurd, but the major questions remain: What are you afraid of? Why are you hiding behind name-calling and personal attacks? What are the real reasons why you refuse to debate FACT? If you have such confidence in your proposed ordinance, why won't you discuss it publicly with us? Not only are you denying the Cambridge voters the opportunity to hear both sides and to decide for themselves, but you are violating the long tradition of feminist discourse.

Once again, FACT members invite the members of WAAP to public discussions of the anti-pornography ordinance which will appear on the November ballot.

Sincerely,
Janice Irvine
Cambridge FACT
Cambridge, MA

PAID ADVERTISEMENT
ATTENTION GCN READERS

We are conducting a survey of the gay and lesbian community as part of a research project at the Beth Israel Hospital and Harvard Medical School. A very large number of responses is needed, and we are relying on your help. We greatly appreciate your taking the time to fill out this questionnaire, which is totally anonymous, and to mail it back to us. When the study is ready for publication, GCN readers will be informed of the results. Please decide whether you are going to respond *before* reading the questionnaire, so that we will have an unbiased sample of respondents. Thank you!

Month & year of birth _____ Sex (circle one) M F
Education (highest grade completed) _____
Employment: a) current occupation _____
b) previous occupations _____

College major (if any) _____
Vocational training (if any) _____
Do you have any specific skills, talents, or abilities in which you are especially gifted (e.g., mechanical, artistic, languages, etc.)? _____

Are there any special talents in your family? If so, please specify. _____

Which of the following do you consider yourself to be?
right-handed _____
left-handed _____
ambidextrous _____

Was there ever a time when you used your opposite hand (the one you don't use for most things) for most or all activities?
no _____
yes _____

If your answer to question 7 is "yes,"
a) why did you switch hands? _____
b) how old were you when you switched? _____

The following questions concern hand usage of your family members. Check whether the people listed below are right-handed, left-handed, or ambidextrous. If you do not have this information, check "don't know." Please do not include relatives who are notbiologicallyrelated to you (for example, step-father).

	right-handed	left-handed	ambi-dextrous*	don't know
a) mother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) father	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) sisters	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d) brothers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

*NOTE: When indicating that a family member is ambidextrous, please record whether the individual writes with his/her left or right hand.

Were you a single birth or were you one of twins, triplets, other?

If applicable, what is the handedness of the other twin or triplets?

This question concerns the hand usage of your children (if applicable). Please indicate your children's ages, and check whether they are right-handed, left-handed, or ambidextrous. Do not include information about adopted children or step-children, unless you are one of their biological parents.

Please make a note next to the hand and age information indicating whether the child's other parent was right-handed, left-handed, or ambidextrous.

	Age	Left hand	Right hand	Ambi-dextrous	Other Parent
a) Male	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____
b) Female	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____
	_____	_____	_____	_____	_____

Please indicate your preference in the use of hands in the following activities by *putting a check(✓) in the appropriate column.*

Some of the activities require both hands. In these cases the part of the task or object for which hand preference is wanted is clearly indicated.

Please try to answer all the questions, and only leave a blank if you have no experience at all of the object or task.

	Always Left	Usually Left	Either Hand	Usually Right	Always Right
1. Writing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. Drawing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. Throwing	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. Scissors	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. Toothbrush	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. Cutting with a knife	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Spoon	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. Holding the handle of a shovel at the top	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. Striking a Match	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. Twisting off the lid of a jar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Are there any other one-handed activities for which you use your least preferred hand (i.e., NOT the hand that you use to write a letter legibly—Item 1). Please record here: _____

Which eye do you use (left or right) when looking through a microscope or a telescope?
Right _____ Left _____

Which foot do you prefer to kick with?
Right _____ Left _____

What was the original color of your hair?
Blonde _____ Red _____ Light Brown _____
Dark Brown _____ Black _____

What is your eye color?
Blue _____ Green _____ Light Brown _____
Dark Brown _____ Gray _____

(If you are gray) At what age did your hair become predominantly gray? _____

Please indicate the hair and eye color of: (Use colors listed above)

	Hair	Eyes
Father	_____	_____
Mother	_____	_____
Brothers	_____	_____
	_____	_____
	_____	_____
Sisters	_____	_____
	_____	_____
	_____	_____
Sons	_____	_____
	_____	_____
	_____	_____
Daughters	_____	_____
	_____	_____

Please indicate any relatives whose hair became gray early (in their 20s or 30s). _____

Have you or any family member ever suffered from any of the following:

	Self	Family Member (List affected members)
Dyslexia (i.e., difficulty reading or learning to read)	_____	_____
Severe mathematic learning difficulty	_____	_____
Stuttering	_____	_____
Hyperactivity	_____	_____
Autism	_____	_____
Delayed speech	_____	_____
If so, indicate age of speaking.	_____	_____
Any other special learning disability (list type) (e.g., spelling, writing)	_____	_____

If you have ever suffered from any of the above, have they improved? _____

Cancer (list type if known)	_____	_____
Seizures (list type if known)	_____	_____
Allergies:		
Asthma	_____	_____
Hayfever	_____	_____
Eczema	_____	_____
Other (list type)	_____	_____

self	family
Other Immune Diseases:	
Rheumatoid Arthritis	_____
Arthritis of other types (list if known)	_____
Lupus erythematosus	_____
Celiac disease	_____
Regional ileitis (Crohn's disease)	_____
Ulcerative Colitis	_____
Myasthenia gravis	_____
Pernicious anemia	_____
Addison's disease	_____
Thyroid disease (list type)	_____
AIDS	_____
AIDS Related Complex (ARC)	_____
Diabetes	_____
Other (list type if known)	_____

Do you or any member of your family suffer from sleep disorders? _____

Do you or any member of your family suffer from any skeletal problem, e.g., scoliosis (curvature of the spine), kyphosis (humpback), or any other abnormality of the limbs?

Have you ever had headaches? List type if known
Are these preceded by flashing lights on one side?

Is the headache on one side? If so, is it usually left _____, right _____, equally often on both sides _____?
Associated with nausea and/or vomiting _____

Does anyone in your family have similar headaches?
Father _____ mother _____
Children _____ (list)
Brothers _____ (list)
Sisters _____ (list)
Other relatives _____ (list relationship and whether mother's or father's family)

Was your mother exposed to the drug DES while pregnant with you?
Yes _____ No _____ Don't know _____

Are there any other conditions from which you or members of your family have suffered, either physical or mental, that you would wish to list?

Did your mother experience any severe unusual, or prolonged stress of a physical or psychological nature while she was pregnant with you?
Yes _____ No _____ Don't know _____
If yes, please describe.

Did your mother have a difficult or complicated pregnancy with you?
Yes _____ No _____ Don't know _____
If yes, please describe.

Was your birth and delivery long or complicated in any way?
Yes _____ No _____ Don't know _____
If yes, please describe.

What do you consider your sexual orientation to be at the present time?
Gay or Lesbian _____
Bisexual _____
Straight _____

Please check the description that best matches your adult sexual experience (even if it differs from your considered identity).
Exclusively Gay or Lesbian _____
Predominantly Gay or Lesbian _____
Bisexual _____
Predominantly Straight _____
Exclusively Straight _____

What is your family's national and/or ethnic origin?
Mother's family _____
Father's family _____

Thank you for your help and cooperation in completing this survey. if you *did* read the questions before deciding to participate, please check here _____. Please mail your survey to:

Health & Life History Survey
Beth Israel Hospital
K-225/Department of Neurology
330 Brookline Avenue
Boston, Mass. 02215

A Veiled View of Mishima's Life

By Siong-huat Chua

Mishima: A Life in Four Chapters.
By Paul Shrader. With Ken Ogata,
Kenji Sawada, Yasosuke Bando and
Toshiyuki Nagashima.

Paul Shrader's *Mishima* opens with the last day of Mishima's life as he calmly and methodically carries his plan to instigate an uprising of the *Jeitai* (the Japanese Army) before committing suicide in the ritualistic style of hara-kiri. The gaudy circumstances of Mishima's death have inevitably overshadowed his life — a remarkably creative forty-five years which produced numerous essays, short stories, plays and novels, many translated and well-received outside Japan. Many who have not read Mishima or care to will have heard about his ritual suicide and will no doubt be curious about the reasons why. The movie's layered structure, building to the final suicide scene, promise the already curious viewer some clues to

Mishima's gory end. Herein lies both the weakness and the strength of the movie.

The strength of this approach lies in providing dramatic tension and focus. At the back of our minds we are constantly aware that what we are witnessing is leading inexorably to Mishima's self-effected demise. Mishima's life is depicted in four chapters — Beauty, Art, Action, and the Harmony of Pen and Sword. These divisions of "content" are in fact less distinct than the differing styles used in depicting the two currents in the writer's existence — the personal and intellectual/aesthetic. Glimpses into Mishima's personal life are filmed in black and white in naturalistic styles and settings; the actors speak in Japanese with a voice-over in English recounting Mishima's feelings, thoughts, and ideas. Mishima's aesthetic and intellectual development are por-



Ken Ogata as Mishima

trayed through highly stylized staged versions of three of his novels, the plots and development of the novels taking a back seat to Mishima's ideas as espoused

through his characters. These staged novels are by far the more successful segments of the film.

The black and white sequences which portray segments from

Mishima's "real life" are far less satisfying. The scenes about his early years do tell us something about the young Mishima. The early influence of his overbearing grandmother is captured poignantly in a few short scenes. Mishima's conflicting feelings of patriotism and weakness are vividly portrayed when he lies about his health to escape conscription. These scenes will be familiar to those who have read the remarkable *Confessions of the Mask*, Mishima's autobiographical work on his early life.

Yet as soon as the adult Mishima takes over, we lose sight of the man behind the mask. We only see Mishima the playwright nervous on opening night, Mishima the affable celebrity giving interviews and Mishima the self-styled rightwing radical debating heckling Tokyo Universi-

Continued on page 7

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Mishima's Life

Continued from page 6

ty students. In between, we have Mishima in various stages of angst and alienation stalking postwar era-Japan, ruminating about the power of the words to effect change or expounding on the synthesis of words and action through death. Nowhere do we gain insight into any of Mishima's adult relationships, whether with his wife or lovers, with other writers, fellow right-wing ideologues or even with his mother to whom he apparently remained close. The need to satisfy the exacting restrictions imposed by Mishima's widow may have necessitated that we see only the public Mishima. By interweaving the "real life" sequences with the staged novels, the filmmakers might well have tried to sidestep these restrictions by having Mishima's fictionalized characters portray aspects of the private man. However, the staged episodes merely reveal some of Mishima's obsessions and ideas. We learn nothing about how he came to these obsessions or to hold his views.

There is finally, of course, the soft-peddling of Mishima's homosexuality to which many gay critics have taken exception. The movie remains faithful to the episode in *Confessions* when the young Mishima experiences his first masturbatory orgasm on seeing a painting of Saint Sebastian. (Though not explicit, this scene qualifies for the zealous censorship of the kiddie porners.) However, the only scene that deals directly with his adult homosexuality is a sequence in a gay bar where a boyfriend's comment on Mishima's alleged flabbiness hints

at the commonality he shares with other homosexuals in his narcissism and his obsession with beauty's passage with age. Though it is debatable how much of Mishima's death or life can be explained through a direct link-up with one aspect or another of his homosexuality, something must be said for truth and completeness. The neglect of his sexuality, something that he himself wrote about extensively, certainly removes a strong motivational element in this telling of his life story. The gay viewer is left to fill in the gaps using educated conjecture, identification with some of the homoerotic elements and perhaps from his own reading of an autobiographical work like *Confessions*.

The weakness in *Mishima* is that having set up this expectation that we will learn something about why the writer took his own life, we leave the cinema knowing only that he did. Perhaps if the movie had been structured differently we could have sat back and enjoyed this adequate attempt at sketching some of the major elements in the life and art of a prolific writer. Stylistically and visually, the movie is sumptuous, innovative, and rich in its interweaving of the "real life" sequences, the deliberate theater of the staged novels and Mishima's own carefully staged last day. Perhaps Mishima's final theater of blood has rendered it impossible for others — viewers and filmmaker alike — to contemplate his existence except in reference to that climax. That could well have been part of his motivation.

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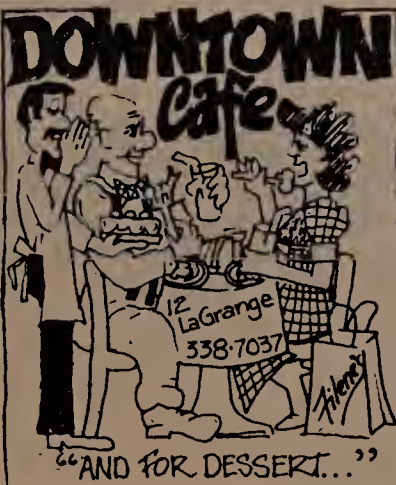
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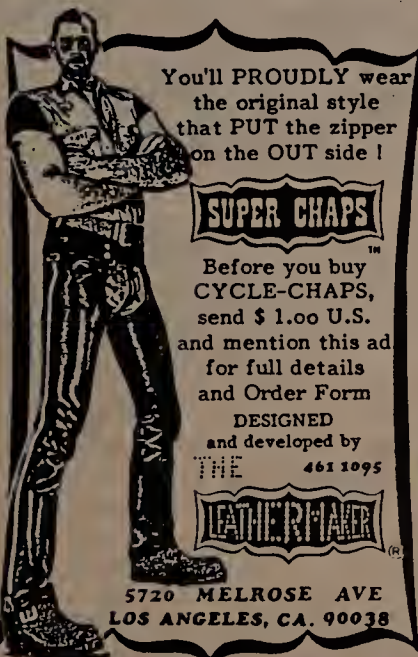


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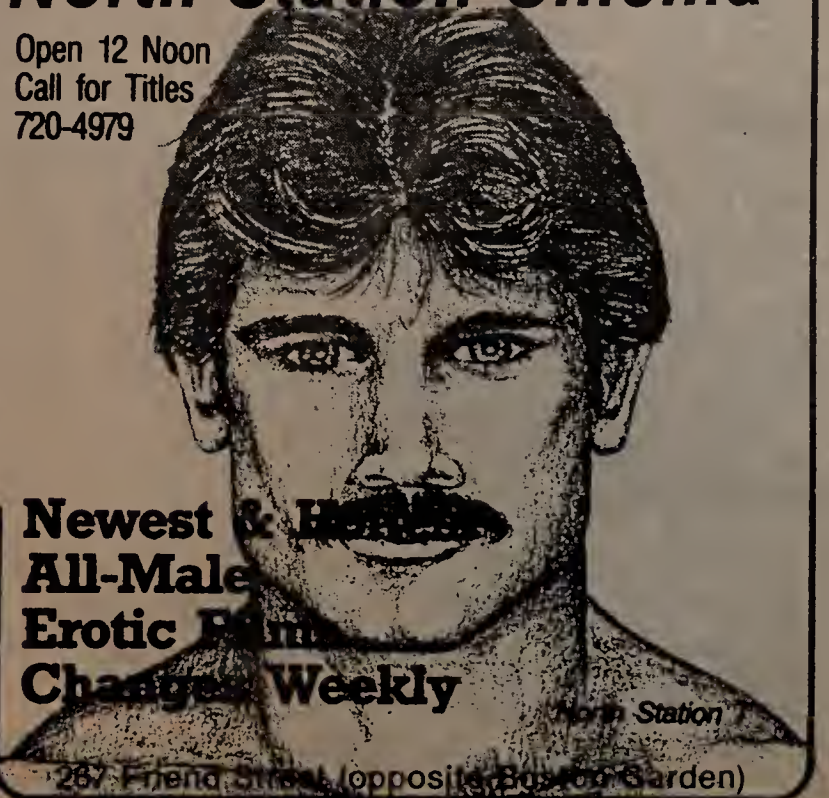


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Clones: Couple



By Charley Shively

During the 1980s, coupledness — particularly of gay males — has become popular, much as communal living was during the 1960s. Some gay publications have alternated their couple lifestyle features with their suggestions on safe investments. Choosing a lover resembles choosing among stocks and bonds for some people. At one party I attended for a poet, the discussion revolved around the question of whether a Beacon Hill condominium or a South End townhouse was the better investment. While the poet objected to the real-estate conversation, he himself was part of a family firm specializing in mutual funds. And once chided, the guests moved on to discuss who was lovers with whom. Safe investments and safe lovers seem to be synonymous in certain circles.

Many think the emphasis on couples and safe sex has developed out of fears of sexually transmitted diseases. I would argue that the development goes the other way: desire for safe investments has led to a quest for safe sex and that the current emphasis on safe sex is part of the country's infatuation with Reaganomics. The AIDS propaganda machine has developed a strange logic: this disease supposedly passes over gay couples and hits only the single and promiscuous. Yet, if the disease is sexually communicated, how can they then explain that couples seldom share the malady? Current figures indicate only a very small chance of catching the infection from your lover. What this suggests is that the

might lead to marriages, these more often resembled traditional customs than any independent gay culture. Native American Indians, among whom the tradition of berdache was widespread, offer an example of such couples. Among the Zuni, for instance, a man could become a woman or a woman could become a man through a ceremony recognized by the whole community. They then lived as completely as possible the life of one who had crossed the gender line. While sometimes recognized as a person of great spiritual powers — shamans and visionaries of their people — the berdache fit into one or other role of husband or wife. Among many lesbian and gay couples such a tradition has been maintained; one member becomes the "man" and the other the "woman" of the household. Jonathan Katz's *Gay American History* recounts numerous instances of women who dressed as men and men who dressed as women, who set up housekeeping as man and wife.

The first homosexual couple in western literature who lived not as man and wife but as man and man may have been *Les Commeres* [Godmothers, Gossips], described by Rousseau in his *Confessions*. With amazement, Rousseau describes *Les Commeres*: "They kept house for themselves without a servant or a runner, taking it in turns each week to go for the provisions, to do the cooking, and clean the place.... I was only interested in them because they played chess...."

he wrote later, "in a new and unimagined state of comfort." In the autobiographical *My Days and Dreams*, Carpenter described some of the misgivings expressed even by friends. "I received no end of letters, kindly meant, but full of warnings and advice — deprecating the idea of a menage without a woman, as a thing unheard of...hinting at a risk to my health...and abundance of cobwebs, not to mention the queer look of the thing, the remarks of neighbours, the certainty that the arrangement could not last long, and so forth."

Another of the famous couples — Gertrude Stein and Alice B. Toklas — like Carpenter & Merrill formed a very butch/femme household. Alice did the cooking, entertained the women, Gertrude met with the men, wrote the books, and was a public person of preeminence. Like Carpenter, Stein had the money and provided for expenses. Indeed, Stein's brother rather shamelessly sold off the common household holdings after Gertrude's death and left Toklas nearly destitute.

The move from butch/femme couples to the ideally equal clone couples of today represents parts of the transformation of lesbian/gay liberation. Nonetheless, this change has been neatly subsumed by today's affluent consumer economy. One rich and one poor member of a couple will spend less money than two who are about equally wealthy.

Coupledness constitutes only a sub-set within the

While they say two can live cheaper than one, the contrary is more accurate: couples find ways of spending money on each other. There are holiday gifts, birthday gifts, vacations and other forms of conspicuous consumptions. Valentine's Day, for instance.

old religious metaphor has been reinvested in this disease. Subliminal messages suggest that free sex causes — and coupledness prevents — the disease.

While there were famous lovers in ancient Greece, they never lived together as couples. Thus, the famous Athenian tyrant killers Harmodius and Aristogiton did not live with each other in the sixth century B.C. They hung out together, in the army, at the theater, in town meetings, in the gymnasium, in the marketplace and around town. When they slept, they went to their respective homes. Likewise Socrates and Alcibiades, who were well-known lovers, never set up housekeeping together. These philosophers met at private parties where the drinking and talking went on until dawn as the men and boys cuddled down with each other. Eventually they went home to their wives' or mothers' households.

Accounts of the medieval church have uncovered monks or nuns who lived together as lovers, but like soldiers, sailors or prisoners, they were inside a special, closed, same-sex institution. They were not really couples so much as lovers within a large collection of men or women outside the usual family system of society. The Knights Templar may be an exemplary group of such lovers. Whether the charges of sodomy against them were entirely fabricated or only the tip of the iceberg will not soon be settled, but clearly they did not live as couples. They were burned to death in groups, not in couples.

In some Third World societies, men could become women or women, men. While these reassignments

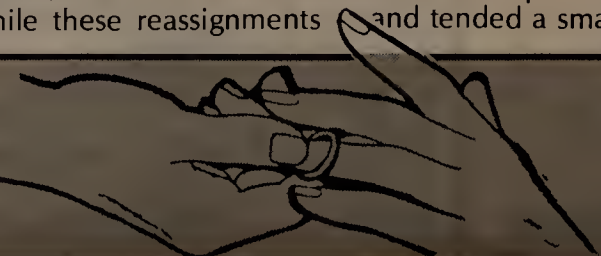
Rousseau — the godfather of revolutionary *Liberte*, *Fraternite*, *Egalite* — couldn't understand how two men could do their own shopping, cooking, and housekeeping without a woman or servant such as he had in Therese. Perhaps such an arrangement might seem commonplace today, but in 1759 there was no experience of men taking care of themselves in couples. Armies, ships, monasteries, and prisons had men serving each other in a hierarchical arrangement. Individual men had men servants for cooking, housekeeping, secretarial, and perhaps even sexual tasks. But for two men to live together in *Liberte*, *Fraternite*, *Egalite* represented something unique and novel.

Over a century later, the male couple phenomenon was still quite remarkable in England. Before his exposure, Oscar Wilde, for instance, lived with his wife and children, not with Boisie or the boys. When Edward Carpenter and George Merrill set up housekeeping together in 1898, they were fully aware of the hazards of their venture. Wilde had just got out of prison, his *Ballad of Reading Gaol* was published, and he himself had fled to a Parisian exile. The Merrill-Carpenter household was not fully egalitarian; Carpenter was solidly middle class; Merrill, working class. Carpenter was a writer and public figure while Merrill found his fame through his companionship.

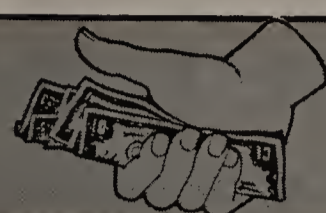
Jeffrey Weeks describes their domestic routine: "Merrill took to housework with a passion, and while Carpenter left most of it to George, he participated more than previously. He gave up market gardening and tended a small kitchen garden. He found himself,

general growth of single people living in cities. Dating this phenomenon isn't easy because the development takes place at different rates in various locations. Sailors, soldiers, entertainers, cowboys, prostitutes, hoboes, vagabonds, circus people and others who drifted around constituted a small group who essentially had no homes; they were denounced by Plato over twenty centuries past. They were also a group among whom homosexuality was common. With the development of factories the numbers of such loose people expanded enormously. Millions of men, women, and children flocked or were driven to large cities where they often lived in rooming houses or dormitories. Some simply slept under bridges. These accommodations encouraged street and bar life. During the nineteenth century, Walt Whitman kept long lists of single men he met along the way, and Horatio Alger found many pleasures among the thousands of boys living in New York streets. Lesbian historians are now uncovering the importance of prostitution as a way of independence for women identified women.

In the early years of capital and industrial expansion, workers were seldom given enough to support the most minimal needs for food and shelter. Indeed, in his *Essay on population* (1798), T.R. Malthus argued that workers, if they were given more wages and benefits would only reproduce more; therefore, they should only receive starvation wages. The problem was that the production in the factories vastly exceeded the needs of the marketplace. One solution was to give workers more money and develop new needs among them for



& Capitalism Go Hand in Hand



whatever could be produced most profitably — caramelized water drinks, for instance, which were first laced with an uplifting and addicting dose of cocaine.

The commercial aspects of coupledness fit tidily into a consumer economy, where great emphasis is placed on expanding purchases. In an earlier economy, families and babies were most important for their role in reproducing the workforce. Many families (as on farms or in small businesses) were themselves small units of workers. Indeed, the institution of a stationary residence called the "home" was only invented by farmers; hunting and gathering societies had no need for such residences. In the current economy, babies are no longer valuable as future workers or as inheritors of the parents' management position in society; instead, they are pets much like cats or dogs. They have their market importance: formulas, clothing, special foods (laced with salt and sugar), toys and other items. But mostly they are sumptuary, luxury items — very expensive pets — which demonstrate the taste and wealth of the owners. Recently, more lesbian and faggot couples have been acquiring these badges of respectability.

In some ways, couples are the most effective consumers. Their per person purchases often exceed that of a parent with children. This may seem paradoxical, since families seem to have such vast expenditures, but they tend not to buy fancy foods or dine at restaurants. The profit margins on family expenditures — particularly those which are not what they call "discretionary": things like food, fuel, housing, and other essentials — are much more limited than the kinds of luxury things a childless couple pays for. While they say two can live more cheaply than one, the contrary is more accurate: couples invent ways of spending money on each other. There are holiday gifts, birthday gifts, vacations and other forms of conspicuous consumptions. Valentine's Day, for instance, is an important way of showing affection to just one other person. Even if you send many

pansion of the service industry — including fast food waitrons, shopping mall clerks, and typing-pool secretaries — has compounded the meaninglessness of most jobs. What makes such employment bearable is the thought that the work represents a sacrifice for one's lover — rather like cutting off the hair or selling the watch. And the work leads to relief through shared recreations between the loved one and self. There has been a vast expansion of restaurants, movie houses, hotels, and other such entertainments. The vast vacation/travel industry testifies to the importance of couples. Whole economies now circulate among accommodating tourists: the Poconos, Provincetown, Key West, Fire Island are famous domestically. And internationally the list keeps expanding. Travel agencies offer special packages which are set up for "double occupancy" — a term implying indifference to the gender of the occupants.

Coupledness has been very popular among gay males who see it as an avenue for quietly integrating themselves into the current economy. There is a spate of couple-books, whose effort is to assimilate and rough off differences between faggots and others. At least three whole books have been devoted exclusively to faggot couples — Mary Mendola, *The Mendola Report, A New Look at Gay Couples* (1980), Charles Silverstein, *Man to Man, Gay Couples in America* (1981), and David McWhirter & Andrew Mattison, *The Male Couple: How Relationships Develop* (1984). While the authors can not maintain that nothing whatsoever is unique about their subjects, their tendency is to homogenize their homosexuals. The impulse towards assimilation can lead to some ludicrous results. Thus, Harry and DeVall classify lovers who do not live together as "engaged"; those living together as "married"; those separated as either "divorced" or "formerly engaged." *The Social Organization of Gay Males* (1978).

Coupledness in itself provides great pleasures and,

Money certified in a letter (April 2, 1979) to the Maine state legislature that, "The fundamental impairment in paraphilia [sex-offending] is not of sexual function, but of love, attraction, and pair-bonding." Thus "love, attraction, and pair-bonding" are claimed as health-giving alternatives to whatever the Downeast state legislature might define as "sex offending." In the movie *Word is Out*, George responds eloquently to the psychobabble about healthy relationships: "I've been told for twenty-five years that it's not a healthy thing to do what I've been doing for twenty-five years — and that is, I have been having sex with people without getting emotionally involved with them.... I should have a lover.... I should have a steady companion.... Why should I judge my life on what society expects of me?.... I've got my life to lead. It's worked all right for me, and I'm not going to go bananas trying to satisfy everyone else."

The single faggot is feared both by those who are coupled and by an economic/political system which encourages "settling down." The homosexual couple confines their activity more or less to themselves. Having a lover, a schoolteacher would be expected to be less horny for students. A heterosexual couple could feel safe to invite a lesbian or gay couple in for bridge without worrying about having either the wife or the husband seduced by the homosexual couple. Infractions to such rules would appear just like the usual scandals — interesting to talk about but exemplary in their unlikelihood. Couples are always more stable, more predictable. Once you're coupled, you've got an investment in maintenance rather than exploration.

My mother held that we must not examine what keeps couples together — just accept them and leave it go at that. Certainly all the books on couples have not penetrated the mysteries any better than my mother. None of them, for instance, could predict beforehand which couples would last and which wouldn't. Nor is their advice of much use or very practical. As an example, not one of them took up the very real phenomenon of the so-called "home wreckers." These are fascinating individuals who have a special love of making off with someone else's lover or in breaking up an existing relationship. Despite their bad or non-existent press, such individuals may well be the good guerrillas of gay/lesbian liberation.

Another, more substantial, omission from these studies concerns one of the most useful of gay male inventions — the open relationship — where a couple is maintained as a living unit with or without sex while each member is free to roam. The rules may vary — some don't bring home other partners while others insist on sharing the bounty; some don't want to hear about it while others thrive on the shared stories; some worry about outside sex, others, about outside love.

Non-monogamous couples stand as a sort of middle-ground between the tradition of coupledness and an all-out revolution in emotional and economic relationships. Theoretically, both monogamous and non-monogamous couples could cut down on their purchases, but in fact they are never as effective as individuals or as groups of individuals in resisting the demands of the economy. Three or more faggots living together actually can cut down expenses and deny the consumer economy more effectively than the single one. While two can't live as cheaply as one, three (or even four) may be able to live as cheaply as two. Multiples, however, seem to be even more difficult to keep going than couples. Not one of the couple books explores the problems and rewards of communal living with the care and concentration which they focus on the couple. Couple-living seems to be the topic of the '80s in the way communal living was so important for the period just after Stonewall. Cries of "Smash Monogamy" and "Smash Capitalism" did go together, then.

While coupledness itself provides great pleasures, the ideology of couples is too often used to put down those who fail to conform to heterosexual norms.

Valentine's cards to many lovers, you must pretend that there is only one other who is receiving the card.

O. Henry tells a story about gift-giving between couples. The woman cuts off and sells her long hair to buy her beau a watch chain. He sells his watch so he can buy her jewelled combs for her long hair. The implicit idea here is that the consumer purchase must represent the greatest possible sacrifice — not just a token of convenience but a giving of one's fullest wealth/self. Being too wealthy spoils this game: what can you give someone who has everything? And likewise, being too poor hampers the game, although the O. Henry story suggests that no one is ever too poor not to have something to sacrifice. The single is never called on to make such meaningful sacrifices.

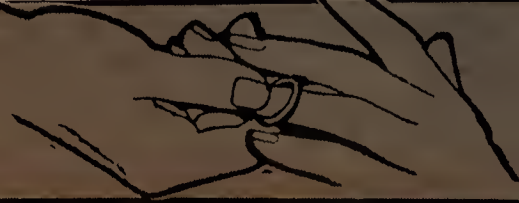
Couples are not only efficient consumers, but they also provide each other recreation and relief from the cruelties of the work world. Maybe five percent of the jobs in today's economy give some feeling of meaning or worth, but they are few and their number is dwindling rapidly. Most jobs are dull and tiresome. The vast ex-

for some lovers, the only road to sexual happiness; however, the ideology of couples is too often used to put down those who fail to conform to heterosexual norms. McWhirter-Mattison's *The Male Couple* begins by using coupledness to defeat a heterosexual phantasy:

Heterosexual and homosexual people alike have been taught by religion and society that the inability to maintain a lasting relationship is indicative of personal failure. For heterosexual persons these failures generally are believed to result from interpersonal relationship problems. For homosexual persons the failure to maintain an ongoing relationship was ascribed, more often than not, to their homosexuality. [p. xiii]

While they are careful to explain, "We do not assume that being coupled is better than being single," their own and other celebrations of the couple inevitably tend to put down the single faggot.

Couple advocates measure mental health by the dubious yardstick — ability "to maintain an ongoing relationship." Pushing use of the chemical castrate and possibly carcinogenic drug depo-provera, Prof. John



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Porn Symposium

Continued from page 3

popularity of the anti-porn movement. Snitow, for example, posited that the naming in the 1970s of all the abuses inflicted on women has paralyzed us. "We are frightened by what we have brought to light." This fear, she argued, and our disappointment and pain over the slow progress of change, lead feminists to embrace an easy answer — the removal of porn. Even if porn were removed, said Snitow, oppressive societal structures would remain intact, and activists would be further discouraged.

Instead of presenting women as victims, and possibly playing into the hands of sexually repressive forces, these feminists assert we must acknowledge where we have been victimized, but also work to empower ourselves. The speakers argued for exploring women's sexuality, developing an alternative vision through women's erotica, while simultaneously fighting the institutions that reinforce women's subordination.

Many women at the symposium opposed the ordinance on the basis that it will result in censorship. Carole Vance pointed out that the ordinance allows for the removal of materials judged to be "pornography." In addition, one audience member argued that small progressive presses which already risk great monetary loss from publishing non-traditional works will hesitate even further. The risk of constant lawsuits will lead to self-censorship. Battling such suits could force the closure of alternative publications, even if cases are decided in favor of the defendants.

An audience member described scenes from women's publications that could be perceived as pornography under the ordinance: Is it, she asked, "subordination" to depict a man entering a woman who is on her hands and knees? Is a woman a "whore by nature" in a story in which she is lovers with more than one woman or man? Is a woman on "display" if she is depicted as masturbating?

Audience members pushed MacKinnon and Kane to address the danger of such images, including feminist art, being actionable under the ordinance. The ordinance supporters acknowledged that the above listed examples could be considered pornography, and that, in fact, they believe these images hurt women. Men do not have a monopoly on hurting women, MacKinnon stated, and since women's sexuality is pro-

Continued on page 11

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Gay Prisoners' Poetry Book

We need you poetry and artwork that captures a feeling behind the walls. It could be a feeling of love, hope or courage that shows the strength of the gay spirit. What we want is the reality that most of us, despite our oppression, remain steadfast and strong! Send to: Steven L. Smith, Ed., GPP, L.Bilton Rd, Somers CT 06071.

One's soul can be compared to an infinity of mirrors But unlike Theocritus I am not wise enough to understand any others' soul . . . cept my own. Comparatively speaking, my soul blushes Though my face remains with control. But the emotions it contains I liken to an infinity of mirrors. And should my eyes reflect a minute portion of the depth of my feelings It will be as an infinity of mirrors. And should those same eyes cry as to fill the oceans, it will be less than an infinity of mirrors. And should you permit me such pleasure as to love you . . . then my love, it will be more than an infinity of mirrors — Alice Walker, (17723) 1479 Collins Ave, Marysville OH 43040

I'm a pre-op transsexual, 22, blond, blue eyes, 5'7" and 143 lbs. looking for very sincere lover. Will answer all and send photo. Jack LeTAVISH, 82B1463, Box 500, Elmira NY 14902.

I've just "come out" and am looking for someone to correspond with. My interests are many (reading, writing, swimming in the nude, leather, a master to treat me as a true slave.) Please write. Floyd LOGGINS, 353876, Ellis II, Huntsville TX 77340

Prisoners Seeking Friends

Prisioneros hispanohablantes!

En CRISALIDA estamos interesados en participar del "Prisoner Project". Favor de informarnos si hay prisioneros hispanohablantes que deseen recibir en forma gratuita nuestra publicacion, sus nombres y sus direcciones y/o sus "clasificados" para nuestra seccion de buzón. CRISALIDA, A.Postal 36-218, 44760 Guadalajara, Jal. MEXICO.

SEATTLE GAY NEWS will accept penpal ads from prisoners on as space available (!) basis from Wash, Oregon and Idaho prisoners. Write to: Seattle Gay News, 704 E. Pike St., Seattle WA 98122.

Limited amt of free PENPAL AD space for prisoners in Maryland, Delaware, Virginia, W. Virginia & Penn. (only) Send short ads to: Baltimore Gay Paper, Prisoner Ad, Box 22575, Baltimore MD 21203. (Please don't send personal letters or requests because we don't have the money and people to respond.)

TEXAS Prisoners!

If you're on female hormones, please write Mike/GCN (so he can write me) because I am suing TDC and need info about how they are treating other inmates. Send name to Mike/GCN, 167 Tremont, Boston MA 02111.

National Coalition of Black Gays offers its (sometimes) bimonthly publication *Habari Daftari* to prisoners free of charge and also will attempt to offer some referral. Information (legal, political, etc.) They do not have enough people to answer personal letters. Write to them at: NCBG, Rm 514, 930 F St. NW, Washington DC 20004.

FREE GCNs!!

Prisoner in Oregon has about a year's worth of GCN which he will send to the first person who asks for them. His address is Jack Sharp, 39407, 2605 State St, Salem OR 97310. If you write and get no response, it's because someone else got there first. Good Luck!

Full-bearded, long-haired, versatile guy wishing to correspond with understanding transsexuals, transvestites or gays (bisexuals also welcome) for establishment of a sincere and intimate writing relationship. I can write other prisoners. Chester Vinton HAAS, 327322A, Ellis I Huntsville TX 77343.

Scises looking for someone to help make this time go by easier. Am very sensitive, caring and warm man looking for someone of the same sort. Please write: Carl HOWELL, 18317-080, Box 7000, Texarkana TX 75501.

My name is Robert but everyone calls me Garfield. I love country music, the great outdoors, cooking and last but not least to be with a man who understands there is more to a person than just sex. Would love to hear from someone. Send photo if possible. Robert HOWARD, 285580, Box 158, G-472, Lowell FL 32663.



Attention OHIO!!!

Any prisoners in admin control A/C in Lucasville, Marion, Chillicothe, and other Ohio prisons, please contact Sonya Clark, 1479 Collins Ave., Marysville, OH 43040, and tell us your condition in A/C in men's prisons. We have a class action suit going against admin and all vital information concerning Ohio prison lockup is needed and can be helpful! Thanks.

To F.W. from M.E.: My baby may the love we share last forever; you have made my life seem worthwhile, I love you with all my heart. Mike - CCCI

PRISONER POETS!!!

Limited edition poetry mag seeking poets. Lucky Jim's, 5860 Hutchinson Ave. Montreal PQ H2V 4C1 Canada. (22¢ stamp will do for Canada).



— BEWARE —

Apparently James O. Henry is a scam artiste. [NOTE: Insiders and outsiders should let GCN know when they receive abusive/threatening/etc mail. Thanks]

I'm the kind of person who is easy to get along with and likes to help when I can. I enjoy writing people and most sports. (I am a homosexual. I thought this would be fair to tell you.) Norman NASON, 261754, Box 900, Shelton WA 98584.

Urgently seeking sincere persons genuinely able to conduct seances, use ouija board and into occult. Please write Bob DECKER, Box 14-A40B, Concord NH 03301

I would love to hear from older gay males both inside and outside. I like all sorts of lovemaking. Send photo if possible. Scott BREIER, 389913, Ellis II C2-321, Huntsville TX 77340.

I would like to correspond with someone out there. My interests are poetry, (esp by Poe), quiet walks in the moonlight, tennis and football. Please write Leighton Maurice BRENNER, 395094, Ellis II B2-209, Huntsville TX 77340.

Spiritually deflated prisoner in desperate need of a refreshing blow to help get back on the rise of life's current. Photo will be highly treasured, but not necessary. Bwana NDUMA, 93283, Box 500, Boydton VA 23917.

I'm lonely for a friend. I love to write, sing and dance. I heard thru a friend that you all had a penpal section, so would you please place my ad. Have a good day! Johnnie BROWN, 182-933, Box 45699, Lucasville OH 45699.



i Luch a!

Feb 1987



Thank you for your free newspaper. Here is a little bit about me in case a gay woman wants to write. I love to dance, the beach, horses, and consider myself a very understanding, loving person. Julie VAUGHN, 150738 - 409, PO Box 8540, Pembroke Pines FL 33024.

I'm 28, enjoy music, play guitar, poetry, reading, and would like to hear from anyone. Bonnie PLOTNER, W-18362 (BB1145), Frontera CA 91720.

I am a bisexual fem seeking friends and penpals for a few laughs to help make this time go by. Please send picture if possible. Pauline HASSETT, Box 99, Framingham MA 01701.

I'm Italian, pretty and would like to hear from all you daring down to earth butches! Let me see how many older butches are really interested in this for-real lady. Cindy KIMBLE, PO Box 535, Jessup MD 20794



Porn Symposium

Continued from page 10

scribed by a misogynist and patriarchal culture, our erotica can only reproduce and reinforce our oppression.

Supporters of the ordinance add that all the possible abuses of the ordinance, including the silencing of our voices, could already occur under existing obscenity laws. Audience members asked at various times why feminist would offer more such tools to conservative forces. Existing laws, in the U.S. and in many other countries, already sanction state harassment and prosecution of artists and writers in criminal court on grounds of obscenity. This ordinance, opponents claim, would give power to individuals to harass publications in civil court.

A final criticism of the ordinance presented by opponents is that it attacks many behaviors which are already illegal, such as kidnapping, sexual assault, rape and coercion. Feminists, they say, must address the fact that the laws to protect women from these offenses are not enforced instead of offering the ordinance as the solution to abuse of women. If we work to allow porn to be actionable, versus tightening necessary existing laws, they argue, we will not be serving those women who are raped and battered without the factor of porn. Opponents of the ordinance point out that such assaults and virtually all of the abuses pictured in porn occurred long before porn and exist now in countries without pornography.

The politics of debating

FACT members assert that the manner in which the debate in Cambridge and nationwide is being conducted reveals a lack of respect on the part of ordinance supporters for diverging opinions. FACT members in New York say they have been insulted publicly and called anti-feminist. Some supporters of the ordinance at the symposium insisted one could not be a feminist and oppose the ordinance. Kane also referred to her opponents as "pimps and their collaborators." On a recent *People Are Talking* television program in Boston, MacKinnon referred to FACT and ACLU members as simply "a front for the por-

nographers."

Carole Vance denounced the fact that "feminists who question the ordinance are being treated poorly" when most have spent their "entire adult lives" in the women's movement. "The people I disagree with are feminists and should be heard," she said. Cambridge FACT members agreed, asserting this is why they lobbied to include the ordinance on the November ballot.

Asked after the symposium whether both sides at least shared the goal of addressing violence against women, WAAP representatives responded firmly that they "see no common ground between FACT and ourselves." Prof. Ruth

Perry, a moderator of the symposium, cautioned the audience that such divisions grant a victory to reactionary forces.

According to FACT in New York, WAP has refused to debate them publicly. Norma Ramos denies this, saying she is willing to debate as long as she may present the WAP slideshow. Doug Delmar, a member of Gay Men and Lesbians in Brookhaven, New York, told *GCN* that Evalina Kane, representing WAP, cancelled a planned discussion at the last minute, stating that the WAP steering committee has decided as policy not to appear with FACT. Delmar stated that Kane told them FACT is a front for the ACLU, and that appearing with them would detract from WAP's educational purposes. Delmar believes the majority of his organization's members were learning toward the WAP perspective, and stated, "I can't think of any valid reason for them to turn down this debate.... It would serve the purposes of education."

In Cambridge, FACT members have twice recently been disinvited at the last minute from sharing air time with MacKinnon. WBCN's Katy Abel reports that MacKinnon refused to share an hour on Abel's radio program. Kim Harbin, of Channel 4's *People Are Talking*, explained that MacKinnon refused to appear on the five-guest talk show if an already-invited FACT member were allowed to be present. Hosts of both shows hesitantly decided to submit to MacKinnon's

terms. WBCN (104.1FM) agreed to air a FACT presentation this Sunday, Oct. 13 at 11 a.m. and Channel 4 suggested that FACT appear as part of the show's studio audience. WAAP has agreed to appear following FACT at a National Lawyers Guild discussion on the ordinance on Tuesday, Oct. 22 at 8 p.m. at 7 Temple St. in Cambridge, with separate presentations instead of a debate format. Asked by *GCN* whether WAAP will offer Cambridge residents any other appearances with FACT or any debates, WAAP refused comment.

For more information on the ordinance, contact WAAP at 491-3549, and FACT at 661-3288.

The Ordinance

"Pornography" is defined in the ordinance as follows:

Pornography is the graphic sexually explicit subordination of women through pictures and/or words that also includes one or more of the following:

1. women are presented dehumanized as sexual objects, things or commodities; or
2. women are presented as sexual objects who enjoy pain or humiliation; or
3. women are presented as sexual objects who experience sexual pleasure in being raped; or
4. women are presented as sexual objects tied up or cut up or mutilated or bruised or

physically hurt; or

5. women are presented in postures of sexual submission, servility, or display; or

6. women's body parts — including but not limited to vaginas, breast, or buttocks — are exhibited such that women are reduced to those parts; or

7. women are presented as whores by nature; or

8. women are presented as being penetrated by objects or animals; or

9. women are presented in scenarios of degradation, injury, torture, shown as filthy or inferior, bleeding, bruised or hurt in a context that makes these conditions sexual.

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TRY GCN's "GUARANTEED ROOMMATE" AD

GCN's "Guaranteed Roommate" offer All Roommate and Housemate Ads that are Prepaid for Two Weeks We will run until you find a roommate.
(Ads will not be automatically renewed. You must call in every additional week you want the ad to run. Phone calls will be accepted *only* on Mondays and Thursdays from 10 a.m.-1 p.m.)

ROOMMATES

Woman to share Arlington apt. \$275/month. Near public trans. 641-2298. Prefer 25+. (14)

L 34, w/cat seeks non-smoking F to share Beautiful, sunny, 6 room apt. in Medford, on Somerville line, near Tufts. \$250/month + util. Available immediately. Call 396-6957 eves for more info. (14)

Quincy, 2 prof Lf's and cat seek lf to share hse near beach. Frpl, walk to T + stores. \$350 Includes utils + heat. Call 479-7287 eves. (15)

2 LF's seek 2 more, mature and responsible for warm household in JP. Near T and parks. Huge yard with fruit trees, driveway, fireplace, washer. No smoking. \$225+ (we heat with wood - cheap) Call 524-7390. (15)

1 L seeks 2 L's for cosy Porter Sq. apt. close to T, shopping, laundry. No smoke, drugs, pets. Rent \$250 includes utils! Call 492-1440 after 7pm. (14)

4 Lf's seek 1 lf for newly formed JP house near pond + T. Spacious, warm semi-coop, no smoke, veg., no more pets. Sense of humor vital. Avail. 10/15. \$240 + utils. Call 524-5915. (13)

CAMBRIDGEPORT

4 L's seeking same, 27+, for semi-coop Cambridgeport house. No smoking/active alcoholics/drug abusers. Sorry no pets. \$129/month + utilities. Avail. immed. Call only between 5pm-7pm, M-F, or Sat. 661-6771. (c)

Northampton LF, 25+, to share 2 bedroom house with LF, 30, professional. Yard, washer, fireplace. \$225+low utilities. 10/1 or 11/1. Call (413)586-7450/268-7253. (14)

ROOMZE

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CALL 641-3095
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SHARE COMFY NATICK HOME

We're looking for 2 lf's or a mom and a child to join our home. 25+, clean, responsible, non-smoker. No drugs/alcohol. No more pets (cats). Large yard, garden, woodstove, w/d, lake. Quiet neighborhood, close to Pike, Rte. 9, commuter rail. Large room \$275+util/ small room \$200+utils. Call 655-8618 eves. (10)

J.P.- 2f/1m seeks m/f's for 2 br's in comfortably interactive house. Must like to cook about once/week. Near pond and T. No tobacco/critters. \$225 or \$190 + utils. 522-5739. Don't Panic! (14)

Working class, straight acting and appearing, sober, non-smoker, to mid 20's, needed for luxurious deep suburbs home one hour from Boston. Low rent for right guy. Plenty of general labor jobs in the area. Phone Mike evenings, 5-9, (617)528-0592. (13)

HOUSING SOUGHT

NATICK FRAMINGHAM AREA

Room wanted: L, 25, prof, seeks rm with kitchen priv., parking, resp., indep, flex. No drugs, L roommate/s pref. \$220/mo incl. utils. Write GCN Box 254. (15)

ROOM SOUGHT

Responsible young woman with secure full-time job seeks living situation with one other female. \$200-250 per month. Good sense of humor, independent, discreet. Seeks same. Call 497-1372 evenings. Ask for Sally. Wanted for October 1st. (c)

Working mother and 12 year old boy seek reasonable 2 bdrm in Cambridgeport or Central Square. Call Dorothy 547-2620 days or leave message 547-6137. (14)

RENTALS

SUBLEASE

Prof woman, 30+, quiet, independent and clean wanted for sublease of very lg 3rd floor of 2fl apt. Share same access, kitchen, bath with also quiet, clean prof woman. Call 625-7929. Leave message \$300 including utils (8)

ALCOHOL COUNSELOR SPOFFORD HALL

Bachelor's Degree in clinical field or commensurate experience. Knowledge of gay issues and experience in working with gay individuals preferred. Excellent benefit package. Send letter and resume to: Personell, Spofford Hall, P.O. Box 225, Spofford N.H. 03462

EOE

Career waiting person and a part time cleaner. Please apply at the Downtown Cafe, 12 La Grange St., Boston. 338-7037. (14)

WEEKEND COUNSELLORS

Part-time child care workers wanted to work 20-25 hrs. weekly in small residential treatment program for emotionally disturbed 11-15 year old girls. Human Services experience preferred. Excellent training and supervision. \$6.25/hr. Resumes to B. English, 917 Belmont St., Watertown, MA 02172. (14)

BABYSITTER NEEDED

J.P. Lesbian couple needs babysitter for occ. eves, weekends. 9 year old girl. 522-2032. P.M. Pay negotiable. (14)

NEWLY FORMING GROUP PRACTICE

2 LF therapists currently working privately are looking to build a group practice that challenges the isolation of working solo. Share office space, weekly peer supervision, networking and educational resources. Build supportive group based on shared personal process and political values. We are seeking 2 or 3 Feminist therapists to make this happen. Please call so we can meet and discuss possibilities. Working class women and women of color encouraged to apply. Call Ava 492-3574/Teri 734-4006. Please leave message. (15)

NIGHT TIME ATTENDANT

Disabled woman seeks a person to turn her and do some light cooking. Your own bedroom is available. Student or worker is preferred. JP area. Call 524-3141. Let phone ring. (c)

BOOKSTORE CO-MANAGERS

sought for Food for Thought, a worker managed cooperative. Positions start Dec.1st and Jan 15th. Ordering, marketing, bookkeeping, computer, retail skills desirable. Bookstore, collective, political experience helpful. Start at 30-40 hours, \$5.25/hour (increase and health insurance after evaluation). Two year commitment. Applications available 67 North Pleasant St., Amherst, Mass., 01002; deadline Oct. 30th. Third World people strongly encouraged to apply. (16)

PHOTOGRAPHER SOUGHT

By Boston Gay Men's Chorus. Services in exchange for credits and concert program ads. Call 482-6983. (14)

HELP END VIOLENCE

The Mass Coalition of Battered Women Group is hiring FT or PT Fundraiser/Outreach workers. Hours 2-10 pm. Call 497-7237 - 9am-5pm

EXECUTIVE DIRECTOR

Lambda Legal Defense - the nation's leading lesbian/gay legal defense organization - seeks an Executive Director who possesses skills in administration, fundraising, media communication, political leadership. Salary: up to \$40,000. Send resumes and statements of interests (300 words) immediately to: Search Committee, Lambda Legal Defense and Education Fund, Inc., 132 West 43rd Street, New York, NY 10036. (14)

TEACH IN NICARAGUA

Nicaragua needs instructors in the natural sciences: Engineering, statistics, ecology, medicine, and more. One year commitment, March-Dec., 1986. For more info and application, contact Science for the People, NICA Cmte, 897 Main Street, Cambridge, MA 02139. (617)547-0370, Deadline Nov 1st. (15)

ORGANIZATIONS

GAY LESBIAN AND JEWISH?

Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check GCN Calendar. Call (617) 782-8894 or write P.O. Box 11 Camb, MA 02238 (7)

HETEROSEXISM, RACISM

Sexism, anti-Semitism, multicultural issues. Workshops by national consultants for your organization (municipal, professional, political, educational) or business. Contact Equity Institute in Amherst, MA at (413)256-6902. Co-directors Carole Lanigan Johnson, J.D., and Joan Lester Ed.D. (?)

N AMER MAN/BOY LOVE ASSOC

A support group for Intergenerational relationships. For more information send \$1 to: NAMBLA-GCNAD, PO Box 174, New York, NY 10018. (v.13, no.22)

D.O.B.

Support orgnzn for lesbians, 1151 Mass Ave, Cambridge, Old Bap Chr. Raps every Tues, Thur 8pm. Special raps for 35+;parents; yngr women; baby bmsr; singles; coming out; issues forum. All 8pm. Monthly events, outing club, library. Info: 661-3633. All women invited to participate. (?)

"JOHNNY DIED TODAY..."

14 year old Joey will blow out his brains, Eddie will overdose and David will slash his wrists in the days to come. All because you're too scared to protect them. SASE for info, \$2 straps 64 page newsletter. \$20 subsc/mbrshp. "REALITY INC.," PO Box 73, Paramus, NJ 07653. (?)

LESBIANS

Are you Lesbian, Bisexual or unsure? Looking for a group to go? Come join us at BAGLY.

Call Tony, 497-8282

(13/32)

REAL ESTATE AGENTS WANTED

Lesbian/gay sales agents & brokers needed for national referral/networking directory. For more info call Lisa (617)376-5068 or write PO Box 204, Mills MA 02054. (23)

GCN SPECIALS

HELP SPREAD THE WORD!

Do you know of places where people could benefit by having GCN around? Are you ever at places and wonder why we aren't there too? Well, we need your help to get us around town (and out of town too). So if you have ideas where GCN could be distributed and would like to help us accomplish that give Brian a call at 426-4469. It will be much appreciated. Thanks! (c)

GCN's Circulation Department needs help updating the paper's mailing list. The volunteer position requires a commitment of a couple of hours per week, and a knowledge of or a desire to learn about data input. If you're interested, call Marcos at 426-4469. (c)

TYPISTS' FINGERS ARE THE BEST
Put your skills to work and cruise the GCN offices at the same time. For an hour or an afternoon. Work at home or elsewhere if you prefer. Drop-in basis, regular schedule or on call emergency status.(All volunteer, sorry to say.) Call Loie or Gordon at 426-4469. (c)

TRANSCRIBERS DO IT WITH THEIR EARS

We need you too.(See details in notice to typists above.) (c)

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Volunteer to help put together GCN's Feature section. Learn editing, correspond with writers, keep your fingers on the cultural pulse. Weekly commitment desired. Schedule completely negotiable. Call Loie Hayes, 426-4469. (c)

PHOTO FANATICS

Want to look through a few years worth of lesbian/gay pictorial history? GCN's photo-file is in disarray (to say the least). If you've got an hour or more -almost any time, any day - call Loie, 426-4469. (c)



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CALENDAR

October 12 to October 25

12 saturday

Boston — "Boy Meets Boy," a musical comedy. Church of the Covenant at Berkeley & Newbury Sts. Through 10/27. Sunday matinee proceeds to AIDS research. \$10. Info: 492-7933.

Dorchester — Dorchester GALA House Tour. Begins at Codman Sq. Library, 690 Washington St. (Ashmont T stop). 10AM-5PM. \$9 same day/\$6 in advance. Info: GALA, P.O. Box 329, Dorchester, MA 02122.

Boston — International dinner in solidarity with the struggle against apartheid. Emmanuel Church, 15 Newbury St. 6PM. \$8/\$6 fixed income/\$2 kids. Info: All Peoples Congress, 424-1176.

Jamaica Plain — Horseback riding with J.P. Lesbian and Gay Neighbors. Also 10/19. Info: Bob, 524-3839.

Cambridge — Recent work by lesbian artists Lizzie Brown & Ruth West. Rising Phoenix Gallery, 238 Columbia St. 1-4PM weekends. Continues through 10/27. Info: 492-7522.

Cambridge — "Sex and the Single Lesbian," a discussion for women. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

13 sunday

Boston — "Forum '85: Nairobi," sponsored by Alliance Against Women's Oppression. Roxbury Community College, 625 Huntington Ave., Rm: 307. 7PM. \$5. Childcare available, wheelchair accessible. Info: 364-5938.

Worcester — Metropolitan Community Church for lesbians and gay men in the Worcester area. 90 Holden St. 3PM. Info: 755-8974.

14 monday

Cambridge — "Choosing Children." Harvard Univ., Pound Hall No. 101, 1563 Mass. Ave. 7-11PM. Free. Info: COGLLI, 498-7973.

15 tuesday

Boston — Rainbow Coalition Gay & Lesbian Constituency, general meeting. 7:30PM. New members welcome. Info: 364-5938.

Cambridge — "Coming Out and Being Single," a discussion for women. Daughters of Bilitis, Old Cambridge Baptist Church, 1151 Mass. Ave. 8PM. \$1. Info: 661-3633.

Boston — Training to become a StreetSAFE Crime Watch Volunteer. Info: 262-0060.

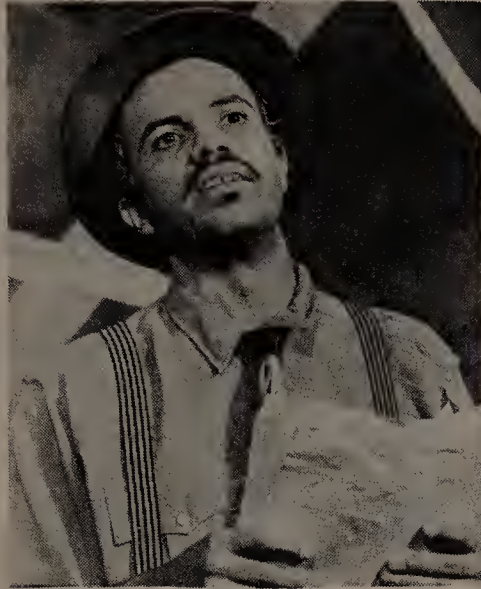
Natick — Barney Frank speaks on apartheid at opening of Natick YWCA. Crossings Mall, 251 West Central St. (Rte. 135). 5:30PM. Info: 536-7940 x199.

16 wednesday

Boston — San Francisco Mime Troupe presents *Steel Town*. English H.S. Theatre, 77 Avenue Louis Pasteur (Longwood T stop). 8PM. \$10 & \$12. Wheelchair accessible, limited childcare available. Plays through Sunday. Info: 524-3541.

Boston — Boston Alliance of Gay & Lesbian Youth. Evangelist Church, 35 Bowdoin St. (Beacon Hill). New people, 6:30; general meetings, 7:30PM. For youth 22 and under. Info: 497-8282.

Cambridge — Lesbian Rights Task Force of Boston NOW meeting. 99 Bishop Allen Drive, Central Sq. 7PM. Info: 661-6015.



Steeltown, October 16

17 thursday

Boston — GCN's production night when articles are proofread and pasted up. Join the fun; read tomorrow's news today. 5-8PM for proofing, 7:30-midnight for lay-out. 167 Tremont St. (near Park and Boylston "T"). GCN: 426-4469.

Cambridge — Drop-in discussion group for women with incest histories — topic: Growing Up. Women's Center, 46 Pleasant St. 7:30PM. Info: 492-1818.

Cambridge — Marcie Hershman & Alicia Ostriker to read at New Words Bookstore, 186 Hampshire St., Inman Sq. 7:30PM. \$2.

Boston — "The Making of a Homosexual Minority," with John D'Emilio. Northeastern Univ., 108 Snell. 11:45AM-1:30PM.

Dorchester — GALA monthly meeting. Codman Sq. Public Library, 690 Washington St. Info: Ed, 288-4367 or Diane, 288-9155.

Boston — Marge Piercy to read from *Fly Away Home* and *My Mother's Body*. Appalachian Mtn. Club, 3 Joy St. 7:30PM. \$6 in advance/\$7 at door. Info: Mass. Tenants Organization, 367-6260.

Boston — "Dreaming Dissymmetry: Barthes, Foucault, and Sexual Difference," a lecture by Naomi Schor. Northeastern University, Frost Lounge, Ell Building. 8PM.

Boston — "Gay Boston," a TV magazine. Access Channel A3 (cable). 8PM. Next show, October 31.

18 friday

Boston — GCN's VOLUNTEER NIGHT: come help send the paper to our subscribers. Refreshments & good times. Anytime after 6PM. 167 Tremont St. (near Park and Boylston "T") To be let in, buzz GCN's intercom outside the street entrance. GCN: 426-4469.

Cambridge — Lesbian Reading Group discusses *The Law of Return*. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Info: 661-3633.

Cambridge — *Variety* at the Angry Arts film series. Cambridge YWCA, 7 Temple St., Central Sq. 7:30PM. \$2.75. Also showing Sat. & Sun. Info: 625-9279.

19 saturday

Cambridge — "Acting Out Addictions," a workshop. Central Square YWCA. Info: 628-9172.

Boston — Greater Boston Gay Men's Association. Bring food or drink. St. John the Evangelist, 33 Bowdoin St., Beacon Hill. 8PM. All welcome.

Salem — "Historical Perspectives on Relationships," presented by members of the Buffalo Women's Oral History Project. 1:30PM. College Union, Salem State College. Info: 745-3848.



Variety, October 18

Boston — Dynasty II, the 2nd annual benefit ball for the AIDS Action Committee. Boston Center for the Arts, 539 Tremont St. 8PM-2AM. \$12 in advance, \$15 at door. Info: 536-7733.

Boston — Cabaret with Susan Abod. Club Cafe, 209 Columbus Ave. 10PM-1:30AM. No cover. Also playing 10/26. Info: 536-0966.

20 sunday

Jamaica Plain — Disabled Lesbians' Potluck and Discussion Group. 2PM. Info: 524-1890.

Boston — Fall foliage hike with Tri-County Association. Blue Hills Reservation. Meet at look-out tower, 10:30AM. Info: 655-4268.

Augusta, Maine — AIDS Summit Conference. Jewett Hall, Univ. of Maine, Augusta. 11AM-5PM. Info: MLGPA, P.O. Box 108, Yarmouth, ME 04096.

22 tuesday

Salem — "AIDS — A Look at the Current Issues." Grace Episcopal Church, 385 Essex St. 7-10PM. Free. Info: 745-3848.

Cambridge — The Cambridge Anti-Pornography Ordinance: a discussion with Women's Alliance Against Pornography and Feminist Anti-Censorship Taskforce. YWCA, 7 Temple St., Central Sq. 8PM. Info: National Lawyers Guild, 227-7335.

Cambridge — Younger Lesbians, 22 and under. Daughters of Bilitis, 1151 Mass. Ave., Old Cambridge Baptist Church. 8PM. \$1. Newcomers welcome. Info: 661-3633.

Boston — LEGACY drop-in social for older lesbians & gay men & friends. Clarendon St. YWCA, Copley Sq. 6PM. Info: 725-3307.

23 wednesday

Holbrook — "Lesbians Practicing Intimacy," a workshop. Center for Wellness, 97 Belcher St. 7-9PM. \$5.

Cambridge — Lesbian Teachers' Support Group. Women's Center, 46 Pleasant St., Central Sq. Will meet on alternate Wednesdays. Info: 497-1311.

24 thursday

Boston — *Choosing Children*, to be followed by panel discussion. Northeastern University School of Law, 400 Huntington Ave., Rm. 97. 7PM. Free. Refreshments.

25 friday

Boston — Lesbian/Gay Boston Election Fundraising Party. Church of the United Community, 116 Roxbury St. (near Dudley T-stop). 8PM-midnight. \$5. Food, dancing, cash bar, candidates. Info: 522-6283.

note this!

Dim Sum Directed by Wayne Wang. With Kim Chew, Laureen Chew, and Victor Wong. At the Nickelodeon.

Dim Sum, the second movie by Chan is Missing director Wayne Wang, is a spare, subtle portrayal of the relationship between a Chinese-American mother and daughter as they confront the possibility of separation with the daughter's impending marriage. Set in San Francisco, the story deals with intergenerational differences in values, but it is mainly an affectionate and witty contemplation of the lives of the two women and the people — friends, relatives, lovers — who form their milieu.

Wang's style is moody, his pace measured. There is no melodrama here and barely a climax. Wang relies on static frames, facial close-ups, and a spare soundtrack to underscore the unexpressed emotions, the conflict lying below the surface, the unstated non-communication children often have with their more traditional parents. The dialogue in Cantonese and English also sets apart the two generations — the "popular psychology" nuances of modern English of Geraldine Tam and her friends as they analyze and speak freely about "feelings" contrasts sharply with the garrulous, flirtatious politeness of the mother's Cantonese.

The result of focusing on the lives of two women is to give the movie a decidedly feminist tone. Fully realized, multi-faceted Asian characters are also a welcome respite from the usual white-teenager-comes-of-age/yellow-peril-resubdued offerings of much of current cinema. Real-life mother and daughter Kim and Laureen Chew inhabit the lead roles in relaxed and unaffected manners. Victor Wong supports as the affectionate, understanding uncle.

— Siong-huat Chua

Boston Theater

Boston's fall theater season has started and there is plenty to choose from, both local and imported. The Huntington Theater (266-3913) is presenting *Sullivan and Gilbert* (Sept. 28-Oct. 20), a drama with music documenting the careers of the celebrated patterers. The Lyric Stage (742-8703) starts their season off with G.B. Shaw's *Widower's House*, witty comedy/morality play about slum landlords in Victorian London (Sept. 25-Oct. 27). And American Repertory Theater (547-8300) will open their season with Thomas Middleton's Jacobean tragedy *The Changeling* (Nov. 22-Feb. 19). Like all Jacobean tragedies, it is obsessed with sex, death, and sex.

New in town, and from New York, is *Greater Tuna* (beginning Oct. 8) at the Charles (426-6912). Featuring two actors, *Greater Tuna* is a day in the life of 20 residents of this fictional Texas town. From split personalities to solo performing is *Avner the Eccentric* (beginning Oct. 8) at the Next Move Theater (423-5572). Avner is a mime, clown, a commedia dell'arte artist who combines physical comedy with comic anarchy. And at the Nucleo Eclettico (367-8056) is *Diplomatic Charnels* (Oct. 17-Nov. 10), a comedy about very serious matters in Washington.

In the musical line we have Richard Harris in a bus and truck tour (all right, a big bus and truck) of *Camelot* (Oct. 15-23) at the Wang Center (482-9393). And after a year in the dark, the Opera Company will return with a one-performance special of Bizet's *The Pearl Fishers* on November 30 (426-5300). And last but hardly least, for one night only, the Boston Lyric Opera (267-1512) will be presenting Poulenc's *La Voix Humaine* (from the Cocteau play) with Walton's *Facade* and the rare *Facade 2*. The date is Oct. 25, the place Northeastern University's Ell Center, 360 Huntington Avenue.

— Michael Bronski

Calendar compiled by Miranda Kolbe

GAY COMMUNITY NEWS

the business guide

This guide provides a listing of lesbian and gay owned, staffed, or supportive businesses and services. For details about having your business listed for just \$100 per year, please call Laurie Sherman at 426-4469

ACCOMMODATIONS

OASIS GUEST HOUSE
22 Edgerly Road
Boston, MA 02115
267-2262

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547-7117

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Suite 405
Cambridge, MA 02139
864-1197

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Brookline, MA 02146
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